

THE
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No. 1.

American Board of Commissioners for Foreign Missions.

THE few brief statements given below, relative to the organization of the Board, the increase of its receipts and expenditures, and the commencement and progress of its missions, in connection with the survey of its present operations which is to follow, may call forth thanksgiving and praise to the Head of the Church for his goodness manifested to the Board and its missions hitherto, and may encourage his people to prosecute the missionary work with still increasing vigor, and with a more confident expectation of seeing, as the result of their labors, far more glorious displays of divine power and grace among the unevangelized nations.

ORIGIN OF THE BOARD—ACT OF INCORPORATION—MEMBERS.

THE American Board of Commissioners for Foreign Missions was at first composed of five ministers and four laymen, appointed by the General Association of Massachusetts, at their session in Bradford, June 29th, 1810. The appointment was made in consequence of a paper having been presented to the Association by four young men, then members of the Andover Theological Seminary, expressing their desire and purpose to attempt a mission to the heathen.

The first meeting of the Board was held at Farmington, Conn., 5th September, 1810. The second annual meeting was at Worcester, Mass., 18th September, 1811.

At the meeting last mentioned, the Board appointed its first missionaries, six in number. On the 6th of February, 1812, they were consecrated to the work of missions, in the Tabernacle Church, Salem, Massachusetts. They immediately embarked in two vessels, one sailing from Salem on the 19th, and the other from Philadelphia on the 24th of February.

The Board was incorporated by an act of the legislature of Massachusetts, in June, 1812, which authorises the persons named in that

act and their associates, to add to their number by election, and requires that not less than one third of the members should be respectable ministers, and not less than one third respectable laymen; while the other third may consist of respectable persons, either ministers or laymen, as may be deemed expedient.

The present number of members of the Board is *one hundred and seventy*, residing in nineteen states of the Union and the District of Columbia; of whom *one hundred and five* are ministers, and *sixty-five* laymen. Of these *twenty-nine* are presidents or professors in colleges or theological seminaries.

There are in foreign lands eighteen Corresponding Members, elected from among those who have in various ways aided or manifested special interest in the missions of the Board.

The number of Honorary Members,—constituted such by the payment, if ministers, of fifty dollars, and if laymen, of one hundred dollars—is more than *thirty-six hundred*.

ANNUAL RECEIPTS AND DISBURSEMENTS.

The contributions to the treasury of the Board and the payments for each year, from its organization, to the end of July, 1842, are given in the next column.

Receipts.	Payments.
1811— 999 52	1811— 555 58
1812— 13,611 50	1812— 9,538 68
1813— 11,361 18	1813— 8,611 05
1814— 12,265 56	1814— 7,077 62
1815— 9,903 89	1815— 5,026 80
1816— 12,501 03	1816— 15,933 83
1817— 29,948 63	1817— 20,454 71
1818— 34,727 72	1818— 36,246 25
1819— 37,520 63	1819— 40,307 25
1820— 39,949 45	1820— 57,420 93
1821— 46,354 95	1821— 45,756 41
1822— 60,087 57	1822— 59,323 89
1823— 55,758 94	1823— 66,379 75
1824— 47,483 58	1824— 54,157 05
1825— 55,716 19	1825— 41,468 53
1826— 61,616 25	1826— 59,012 94
1827— 88,341 89	1827— 103,430 30
1828— 102,009 64	1828— 107,676 25
1829— 106,928 26	1829— 92,533 13
1830— 83,019 37	1830— 94,797 66
1831— 100,934 09	1831— 98,312 75
1832— 130,574 12	1832— 120,954 95
1833— 145,844 77	1833— 149,906 27
1834— 152,386 10	1834— 139,779 61
1835— 163,340 19	1835— 163,254 00
1836— 176,232 15	1836— 210,407 54
1837— 232,076 55	1837— 254,589 51
1838— 236,170 99	1838— 230,642 80
1839— 244,169 82	1839— 227,491 56
1840— 241,691 04	1840— 246,601 37
1841— 235,159 30	1841— 268,914 79
1842— 318,396 53	1842— 261,147 02
\$3,307,201 68	\$3,367,761 08

The funds of the Board are obtained principally from collections made by missionary associations and auxiliaries, contributions at the monthly concert for prayer, congregational contributions, legacies, and individual donations.

SURVEY OF THE OPERATIONS OF THE BOARD AND ITS MISSIONS.

THE survey which follows is an abstract of the Annual Report, made at the meeting of the Board in September last, with only those changes which the sending forth of missionaries, and the death and removal of others, render necessary to make it conform to the present state of the missions.

Domestic Department.

OBITUARY NOTICES.

For the first time since 1824, no corporate member of the Board has been removed by death during the year.

Fourteen missionaries and assistant missionaries have rested from their la-

MISSIONARIES AND ASSISTANT MISSIONARIES SENT FORTH.

From the organization of the Board, in 1811, to the annual meeting of the Board in September, 1842, thirty-one years, the whole number of missionary laborers, male and female, sent forth, is *seven hundred and sixty-six*; of whom *two hundred and twenty-four* were ordained preachers, *twenty* physicians, *one hundred and sixteen* male assistant missionaries, and *four hundred and six* married and unmarried female assistants.

These have labored at more than thirty different missions, among nations and tribes in Europe, Asia, Africa, America, and islands in the Pacific and Indian Oceans, and speaking more than thirty different languages.

The departments of labor in which the missionaries are principally occupied, besides acquiring the languages of the several countries to which they are sent, are 1. Preaching the gospel at their stations or on tours among the neighboring villages; 2. Translating and printing the Scriptures and other books and tracts on religious subjects and for schools; 3. Teaching and superintending schools, the first object of which is to enable the people, especially children and youth, to read the Scriptures, and obtain useful knowledge from books; 4. Educating native teachers and preachers, who may, as soon as possible, take upon themselves the work of establishing christian institutions and promoting education among their own people.

The present number of the missions, stations, and laborers, under the patronage of the Board, with the state of the several missions and departments of labor, may be seen in the following brief survey, and in the *summary* with which it is concluded.

bors since the last meeting of the Board, viz. Rev. A. E. Wilson, M. D., Rev. George Champion, Rev. C. C. Mitchell, Rev. I. P. Stryker, and Rev. H. S. G. French; and Mrs. Mitchell, Mrs. Wolcott, Mrs. Eli Smith, Mrs. J. C. Smith, Mrs. Walker, Mrs. Powers, Mrs. S. Johnson, Mrs. Munn, and Mrs. Burgess.

MISSIONARIES AND CANDIDATES.

Twenty-two missionaries and assistant missionaries have been released from their connection with the Board, through failure of health, changes in the missions, and other causes. Fourteen of these had returned to this country previous to their dismission. The others are still abroad, though not in connection with the Board.

Fifteen missionaries and assistant missionaries have arrived in this country from various missions during the year.

Sixteen have received appointments, and three, who had been previously appointed, have been, at their own request, dismissed.

Five are under appointment, of whom not more than three will be prepared to go out the present year.

Twenty-nine missionaries and assistant missionaries have been sent out, to various missions, and seven who had previously returned to this country have resumed their labors.

AGENCIES.

The Rev. William Clark has continued his labors as General Agent of the Board in the northern district of New England; Rev. C. Eddy and his assistant, Rev. O. Cowles, in southern New England and eastern New York; Rev. F. E. Cannon and his assistant, Rev. D. Malin, in northern, central, and western New York; Rev. H. Curtis in the Valley of the Mississippi; and Rev. H. Coe in the Western Reserve and Michigan. The Rev. D. Malin has recently been appointed General Agent for New Jersey, Pennsylvania, Delaware, and Maryland, and is expected to commence his labors there at an early day. All the general agents report an increasing interest in the missionary cause, and the contributions from all parts of the country have augmented.

CO-OPERATING SOCIETIES.

The receipts through the Board of Foreign Missions of the Reformed Dutch Church, are larger than ever before.

From the Board of Foreign Missions of the German Reformed Church, the receipts are less than they were last year.

Contributions at the missionary stations and from the friends of the Board in foreign countries, increase from year to year.

PUBLICATIONS.

The circulation of the *Missionary Herald* is a little less than was reported last year.

Sixty-five thousand copies of the *Dayspring* are published monthly, and go into circulation chiefly in New England and the middle States.

Four thousand five hundred copies of the last Annual Report of the Board have been published; also an edition of Dr. Edward's sermon at the last annual meeting, and of the proceedings of the Board at the special meeting in January.

FINANCES.

For the first time since 1835, the receipts of the Board have been almost sufficient to liquidate its debts, and meet the appropriations to the missions, made previous to the commencement of the year.

The whole amount received during the year ending July 30th, was \$318,396 53
Expenditures, \$261,147 02
Debt of last year, 57,808 91-318,955 93

Leaving a balance against
the treasury, - - \$559 40

Of the receipts, \$39,088 was from legacies. The increase of receipts above the preceding year, was about thirty-five per cent, or \$83,207 23. About \$189,000 were received from New England, of which about \$103,000 were from Massachusetts. Out of New England \$128,676 were contributed.

The expenditures have been diminished \$7,767 77, or nearly three per cent.

The large increase of contributions, coming as it does in answer to prayer, by the divine blessing on the measures adopted at the last annual meeting, and connected as it has been, in many of the churches, with powerful revivals of religion, is full of encouragement to those who love the cause of missions.

Yet if the extraordinary amount of legacies received into the treasury last year, be subtracted from the receipts, the remainder will be less than \$300,000. This is no more than has been needed to give efficiency to the missions, on their present scale of operations, for four years past. So far as the receipts have fallen short of this, the missions have suffered, and are suffering still. It has not been possible to extend relief to them yet, because it has been necessary to apply to the payment of the debt, the

funds needed to meet their pressing calls. If there is any falling off in the receipts of the Board, in the year which has commenced, it must inevitably impair still further the efficiency of the missions, and withhold the means of salvation from the perishing nations.

How far the impulse given to the work will prove steady and permanent, remains to be seen. It must depend very much on the efforts of pastors and other leading friends of the cause in every part of the country.

In addition to the amount stated above, the Board has received from the

American Bible Society,	\$9,000
American Tract Society,	8,000
Total,	\$17,000

Foreign Department.

AFRICA.

MISSION TO THE ZULUS, IN SOUTH AFRICA.

INKANYEZI, in the Zulu country.—Aldin Grout, *Missionary*, and Mrs. Grout.

UMLAZI, near Port Natal.—Newton Adams, M. D., *Physician*, and Mrs. Adams.

(2 stations; 1 missionary, 1 physician, and 2 female assistant missionaries;—total, 4.)

The prospect of a relinquishment of this mission is less than it was. After an absence of four years from the Zulu country, on account of the war between the emigrant Dutch farmers and the natives, Mr. Grout has re-established himself beyond the Umtogala river. His distance from Port Natal is about a hundred miles. He finds nothing to fear, except the wild beasts, whose voices are often heard at night. He regards the Zulus as furnishing a hopeful field for missionary labor; repeats the testimony several times given before, that they are neither intemperate, nor licentious, nor addicted to theft; and earnestly calls for more missionaries. At his station, the attendance on preaching is about 250; at the other station near Port Natal, it is in two congregations, numbering together about 800. The schools contain a hundred pupils, and 48,000 pages have been printed in the native language during the year. One native gives evidence of having been hopefully born again.

The English government have formally denied the right of the Dutch farmers to erect an independent govern-

ment, and, as a means of preventing it, have taken military possession of Port Natal.

The Committee have to record the death of the Rev. George Champion, which took place on the 17th of December last, at Santa Cruz, where he had gone for the benefit of his health, at the age of thirty-one. His life was one of rare consecration to the cause of Christ. Possessing an ample fortune, and the esteem of a very respectable circle of friends, nevertheless his fondest desire to the last was to return and spend his life among the degraded Zulus in the wilds of Southern Africa.

MISSION TO THE GREBOS, IN WESTERN AFRICA.

FAIR HOPE, at Cape Palmas.—John Leighton Wilson, Benjamin Griswold, and William Walker, *Missionaries*: Mrs. Wilson, and Mrs. A. E. Wilson.—Number of native helpers not reported.

FISHTOWN, ten miles west of Fair Hope.—Benjamin Van Rensselaer James, *Printer*, and Mrs. James.—Native helpers not reported.

(2 stations; 3 missionaries, 1 printer, and 3 female assistant missionaries;—total, 7.)

The Rev. William Walker and wife and Rev. Benjamin Griswold joined this mission in February. They all passed safely through the customary attacks of the acclimating fever, which were rather mild; but a third, which assumed the typhus form, cut short the missionary labors of Mrs. Walker on the 2d of May. Her chief concern, when told that she must die, was, lest her death should deter others from going to impart the blessings of the gospel to that land. The mission had previously been bereaved by the death of Doct. Alexander E. Wilson, which took place on the 13th of October, at Fishtown, and was occasioned by an epidemic dysentery, which, about that time, prevailed extensively in the country, and proved fatal to a large number of natives.

The printing in the Grebo language amounted to 377,000 pages. The number of copies printed from the beginning exceeds 91,000, and of pages 2,200,000. The station called Fair Hope is near the colonial settlement, and the natives here are not easily persuaded to attend on the preaching of the gospel; but the case is different at Fishtown, Rocktown, and Serekeh, which are more distant. Owing to the unsettled state of the relations of the mission to the colony, and the consequent uncertain prospects of the mission, the number of pupils in the seminary has been reduced one half. The

free schools are nine in number, all small, but some of them interesting. The native members of the church have generally conducted with propriety. One has been added the past year.

Messrs. Wilson and Griswold went eastward in May, in search of a more eligible site for a central and principal station; though it is probable that a small establishment will still be kept up at Cape Palmas.

EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., and Nathan Benjamin, *Missionaries*; Mrs. King and Mrs. Benjamin.

(1 station; 2 missionaries, and 2 female assistant missionaries;—total, 4.)

The Greek government is becoming less tolerant in its policy. It has required that one of the catechisms used in the Greek church be introduced into the schools supported by the Board at Areopolis. This teaches some things which no consistent protestant can countenance. The government required that the catechism be introduced, or that the New Testament and all religious instruction be excluded; and the station has consequently been relinquished. The principle, on which such an interference was based, is not one, it is to be hoped, which will long find toleration in Greece.

Mr. Houston was in this country at the last meeting of the Board. The unexpected failure of his wife's health has constrained him to ask a dismission, which has been granted. Mr. Leyburn, on leaving Areopolis, consulted the Committee as to his duty. As he must leave Greece, and had not health enough to learn one of the languages of Western Asia, the Committee have consented to his return to this country, since which he has, at his own request, been released from his connection with the Board. Dr. King and Mr. Benjamin remain at Athens, usefully employed as heretofore. The former preaches publicly and regularly in Greek to a congregation of from thirty to one hundred attentive hearers, with a ready command of the language; and Mr. Houston says, his preaching is in the manner of the most efficient preaching in this country, and that he is generally known and respected. Mr. Benjamin engages with enthusiasm in the preparation and publishing of useful books, for which

he is specially qualified. The books are printed at the native presses in Athens.

ASIA.

MISSION TO TURKEY.

SMYRNA.—Daniel Temple, Elias Riggs, John B. Adger, and Henry J. Van Lennep, *Missionaries*; Mrs. Temple, Mrs. Riggs, and Mrs. Adger.—Seven native helpers.

BROOSA.—Benjamin Schneider and Daniel Ladd, *Missionaries*; Mrs. Schneider and Mrs. Ladd.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, William G. Schaffler, Henry A. Homes, and Cyrus Hamlin, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Schaffler, Mrs. Homes, and Mrs. Hamlin.—Six native helpers.

TEEBIZOND.—Thomas P. Johnston and George W. Wood, *Missionaries*; Mrs. Johnston and Mrs. Wood.

ERZERROOM.—William C. Jackson and Josiah Peabody, *Missionaries*; Mrs. Jackson and Mrs. Peabody.—One native helper.

On his way to the mission.—Philander O. Powers, *Missionary*, and Mrs. Powers.

(5 stations; 16 missionaries, 15 female assistant missionaries, and 14 native helpers;—total, 45.)

Mr. Hallock, the missionary printer at Smyrna, has, with the consent and approbation of the Committee, returned to this country with his family. Though no longer connected formally with the Board, having asked and received a release, he is at present usefully employed, as when at Smyrna, in the manufacture of type in some one or more of the languages of Western Asia. Mrs. Powers, of the Broosa station, who was in this country sick at the last annual meeting, has since been released from her painful sufferings by a peaceful death.

The printing in this mission amounted, during the year, to nearly 10,500,000 pages. The whole amount of printing at this establishment from the beginning, is about 54,000,000 pages.

The work of grace among the Armenians has had more progress the past year, than ever before. At Broosa, the number and character of those who gave evidence of piety, or who were seriously inquiring, was such as to fill the hearts of the missionaries with joy. There, where had been the most persecution, and persecution that had most affected the missionaries personally, the attempt at public preaching has been most successful. Perhaps this very fellowship in suffering, had no slight connection with this result. In July of last year, Mr. Schneider, speaking of the evident satisfaction with which his Ar-

menian audience listened to his preaching, says, that he felt it to be an unspeakable privilege to speak to them of the grace that is in Christ Jesus. He believes that if the people had thoroughly evangelical preachers of their own, who should faithfully and affectionately preach to them Christ and his cross, there would be crowded and delighted audiences. Such too is the belief of intelligent natives. How then should we labor and pray the Lord to raise up there a native ministry!

The light which begun, some time since, to shine in Nicomedia, continues still to shine. A place in the neighborhood, called Ada Bazaar, has been in some measure enlightened from thence. Until October of last year, no missionary had visited this place, but some of the native brethren had called on Mr. Dwight at Constantinople. At that time Mr. Schneider spent some days at Ada Bazaar, greatly to the delight and edification of some fifteen or twenty who appeared to receive the truth in love. The latest intelligence from this place is, that the vartabed, or head priest, had given the evangelical Armenians liberty to meet by themselves on the Sabbath for prayer and reading the Scriptures, and that as many as forty or fifty thus met together.

The Armenians of Constantinople have been struggling, and not without success, for liberation from the tyranny of their aristocratic bankers. The result is, that their internal affairs are now managed by a council of twenty-seven, chosen from among as many different classes, each of these classes choosing one. During the year under review, there has been more opportunity for preaching to this people in the metropolis, than in any former year. The people have visited the missionaries with freedom, and most of them for the purpose of religious inquiry. A chapel has been fitted up, and though not more than twenty or thirty attend at any one time, four or five times as many had been present at different times. They come from a distance of two, three, five, and even ten miles; in the middle of the day, and in the midst of business hours; and have to shut up their shops that they may hear the gospel. They are all men, the customs of society not permitting them to bring their families with them. The meeting cannot be held in the evening, because the gates of the city are closed at dark; nor nearer the centre of business, without funds to hire the large room which in that case

must be taken for the purpose. One man, on coming for the first time, and hearing a sermon on faith, exclaimed, "Blessed is the man who conducted me here, and thrice blessed he who has had the privilege of so long coming to such a place. Oh that I had been so happy as to have found this place before."

It is nearly a year since Mr. Goodell finished his translation of the Old Testament into the Armeno-Turkish. He had previously translated the New Testament into this language.

The seminary at Bebec, on the Bosphorus, under the care of Mr. Hamlin, has nineteen scholars. The importance of this institution is so great, that the Committee have made a special grant to enable the mission to place it on a broader and firmer foundation. And verily there is encouragement to go forward. The indications that the Holy Spirit is among that people, are beyond all question. There are native brethren in that great city, whose change is not merely in a few articles of belief, while in other respects they remain in worldliness and sin; but they are men of prayer, constituting a living, breathing Christianity in the midst of their church and community. And among these, there are men of influence, boldness, and fervor, who would be pillars in any church.

Mr. Schaffler was expected to complete his engagements with the Bible Society early in the present year, and return from Vienna to Constantinople.

A hearing ear is beginning to be seen among the Armenians at Trebizond; and the importance of the field at and around Erzeroom, is becoming more and more apparent. The station at Larnika, on the island of Cyprus, has been relinquished, and Mr. Ladd has removed to Broosa. The Rev. J. L. Thompson, formerly at Larnika, has returned to this country, and, at his own request, has been released from his connection with the Board.

MISSION TO SYRIA AND THE HOLY LAND.

BEYROOT.—Eli Smith, William M. Thomson, Nathaniel A. Keyes, Samuel Wolcott, and Leander Thompson, *Missionaries*; C. V. A. Van Dyck, *Physician*; George C. Hurter, *Printer*; Mrs. W. M. Thomson, Mrs. Keyes, Mrs. L. Thompson, Mrs. Hurter, and Miss Betsey Tilden.—Five native helpers.

JERUSALEM.—George B. Whiting, *Missionary*, and Mrs. Whiting.—One native helper.

B'HAMDOUN, ON MOUNT Lebanon.—Elias R. Beadle, *Missionary*; Henry A. DeForest, M. D., *Physician*; Mrs. Beadle and Mrs. DeForest.

In this country.—Charles S. Sherman, *Missionary*, and Mrs. Sherman.

On his way to his mission.—John F. Lanneau, *Missionary*, and Mrs. Lanneau.

(3 stations; 9 missionaries, 2 physicians, 1 printer, 10 female assistant missionaries, and 6 native helpers;—total, 28.)

Syria appears just now to be a central point in the great whirl of eastern politics. It requires an effort, which, however, is of the greatest importance, to keep free from all participation in them. As laborers in christian missions, we belong to a kingdom that is not of this world, whose object is spiritual, whose weapons are not carnal; and our responsibilities, at least in foreign lands, are limited to our vocation as heralds of the cross—to the simple inculcation of gospel truth among those who can be persuaded to hear us.

The war from without, which swept along the coast of Syria in the autumn of 1840 and transferred that country from the dominion of Mohammed Ali to that of the Sultan, was followed, in the next year, by a civil war, in which the Maronites and Druzes of Mount Lebanon contended for the ascendancy. This resulted, about the first of November last, in the triumph of the Druzes. Meanwhile Lebanon had become covered with ruins.

And now, both parties being weakened by the struggle, the Turk comes in—but precisely with what ultimate design, is not yet known. At the latest dates, the leading Druze sheikhs had been imprisoned at Beyroot, and the Maronite patriarch, it is said, had difficulty in escaping the like fate.

The present effect upon our mission of so much revolution, and change, and uncertainty, of the misrule and anarchy all about, has been very unhappy. Some of the younger missionaries appear to be a good deal discouraged; and the older missionaries, not being able to read the providence of God amid such thick darkness, ride out the storm by the anchor which is cast "within the veil." The case cannot be stated in this brief abstract. The prevailing opinion of the Committee is, that there are valuable experiences to come out of this fiery trial of our faith. We have much yet to learn, no doubt, as to the right manner of doing the work of the Lord in that part of the world. One thing is certain; the providential interpositions in behalf of this mission, within the two years past, demand the thankful remembrance of the Board, and should animate our faith.

The population of Syria is estimated by Mr. W. M. Thomson at 1,400,000.

The mission has ten small schools, containing nearly 300 pupils. The seminary at Beyroot has twenty-two boarding scholars, and as many more day scholars; and eleven female boarding scholars are in the families of the missionaries. During the year 1841, the press, notwithstanding the troublous times, sent forth nearly 650,000 pages. The printing-office was open only a part of the year.

The native church has suffered much from the state of the times.

The mission has been repeatedly bereaved; first, by the death of Mr. Hebard, mentioned in the last Report; then, on the 26th of October, by the death of Mrs. Wolcott; and finally, by the death of Mrs. Smith, on the 27th of May. Each of these witnessed a good confession in the trying hour. A little before the decease of Mrs. Smith, the mission was gladdened by the arrival of Doct. and Mrs. DeForest. Ill health has compelled Mr. and Mrs. Sherman to return to the United States.

MISSION TO THE NESTORIANS OF PERSIA.

OOROOMIAH.—Albert L. Holladay, James L. Merrick, Willard Jones, William R. Stocking, and Austin H. Wright, *M. D.*, *Missionaries*; Edward Breuth, *Printer*; Mrs. Holladay, Mrs. Merrick, Mrs. Jones, and Mrs. Stocking.—Twelve native helpers.

In this country.—Justin Perkins, *Missionary*, and Mrs. Perkins.

1 station; 6 missionaries—one a physician, 1 printer, 4 female assistant missionaries, and 12 native helpers;—total, 24.)

We ought not to look for much stirring incident among the peaceful people, who inhabit the plains of Ooroomiah. The missionaries feel the absence of their elder brother, Mr. Perkins, who is with us, but they expect his return, with that of Mar Yohanna, who is also with us, early in the next year. The opportunities for preaching are more numerous than the present members of the mission have strength to meet, notwithstanding the ordination of Mr. Stocking. The fact that the Nestorians cheerfully permitted his ordination to take place in one of their churches, and manifested so much interest in it, shows how little sectarian or ecclesiastical jealousy prevails among the priesthood or the people. Of this fact we have also very pleasing evidence in the bishop of that church, now in this

country. The mission has seven places for stated preaching.

The seminary has forty-six pupils, of whom eighteen are females. The twenty free schools, taught in as many villages by priests or deacons, contain nearly 500 pupils. The press has issued about 500,000 pages in the modern Syriac or Nestorian language. The Committee have engaged a new and smaller fount of Syriac type, to be cut by Mr. Hallock under the superintendence of Mr. Perkins.

Mr. Merrick has become a member of this mission, but will probably continue to give some part of his attention to the Mohammedans.

MISSION TO THE INDEPENDENT NESTORIANS.

Abel K. Hinsdale and Thomas Laurie, *Missionaries*; Asahel Grant, M. D., *Physician*; Mrs. Hinsdale and Mrs. Laurie

On his way to the mission.—Azariah Smith, M. D., *Missionary*.

(3 missionaries, 1 physician, and 2 female assistant missionaries;—total, 6.)

Mr. and Mrs. Hinsdale and Mrs. Mitchell reached Mosul early in July of last year. Mr. Mitchell died on the way, after passing Mardin, on the 27th of June. It would seem that this painful event was not owing to fatigue, nor exposure to heat, nor was there much apparent disease, and we bow to it as an inscrutable dispensation in the sovereign providence of God. Mrs. Mitchell survived her husband only till the 12th of July. Mr. and Mrs. Hinsdale suffered much in consequence of watching and fatigue in administering to their dying associates; and the arrival of Doct. Grant at Mosul, on the 25th of August, was most opportune. Doct. Grant went by way of Trebizond, Erzeroom, and Van, and passed through the country of the mountain Nestorians, before visiting Mosul. In November, Doct. Grant and Mr. Hinsdale made a short tour among the Yezidee and Nestorian villages lying nearest to Mosul.

These brethren unite in calling for an increase of their number. The Rev. Thomas Laurie and wife embarked for this mission on the 29th of July, expecting to go by way of Samsoon and Tokat, and the Committee hope they will reach Mosul in the autumn.

BOMBAY MISSION.

BOMBAY.—David O. Allen and Robert W. Hume, *Missionaries*; Mrs. Hume.

MALCOLM-PETH.—Allen Graves, *Missionary*, and Mrs. Graves.

(2 stations; 3 missionaries, and 2 female assistant missionaries;—total, 5.)

The Mahratta mission has been divided into two—called the *Bombay* and *Ahmednuggur* missions. The former has the printing establishment under its care; the latter the seminary. The two missions date their separate existence from the first of January last.

The printing in the year 1841, amounted to about 2,500,000 pages. The amount of Mahratta printing from the beginning, is somewhat over 30,000,000 of pages. Mr. Webster, the printer, has been recalled, and has reached our shores.

The native congregation at Bombay is about 250, and at the health station, where Mr. Graves resides, there are from ten to forty adult hearers. In a tour, which Mr. Hume made in the southern Concan, the Jews inhabiting that part of India frequently applied to him for different portions of the Scriptures not in their possession.

AHMEDNUGGUR MISSION.

AHMEDNUGGUR.—Henry Ballantine and Ebenezer Burgess, *Missionaries*; Amos Abbott, *Teacher*; Mrs. Ballantine, Mrs. Abbott, and Miss Cynthia Farrar.—Two native helpers.

SEROOR, on the great road from Ahmednuggur to Poona, twenty-eight miles from Ahmednuggur.—Ozro French, *Missionary*, and Mrs. French.—One native helper.

JALNA.—One native helper.

In this country.—Sendol B. Munger, *Missionary*, and Mrs. Munger.

(3 stations; 4 missionaries, 1 teacher, 5 female assistant missionaries, and 4 native helpers;—total, 14.)

This mission has its field in the Decan, east of the Ghaut mountains. It has three stations—at Ahmednuggur, Seroor, and Jalna. Jalna is in the territory of the Nizam, a Mohammedan prince. Mr. and Mrs. Munger, who resided at this station, are now in this country, and the station is looked after by a native helper. Seroor is a new station, twenty-eight miles from Ahmednuggur, on the great road to Poona. Mr. French removed thither in May 1841, and regards his prospects as favorable.

The church at Ahmednuggur contains fourteen members, six of whom were received last year. The average congregation is 250. The seminary contains seventy-six pupils, and the boarding

schools for girls thirty-seven; and there are seven free schools containing 323 pupils.

Such are the openings for labor in this mission and such the prospects of usefulness, that it well deserves an immediate increase of laborers.

MADRAS MISSION.

ROYAPOORUM, a northern suburb of Madras.—Samuel Hutchings, *Missionary*, and Mrs. Hutchings.—Two native helpers.

CHINTADREPETTAH, a southwestern suburb of Madras.—Miron Winslow, *Missionary*, and Mrs. Winslow.—One native helper.

BLACK TOWN, where the printing-office is.—Phineas R. Hunt, *Printer*, and Mrs. Hunt.

In this country.—John Scudder, M. D., *Missionary*, and Mrs. Scudder.

(3 stations; 3 missionaries—one a physician, 1 printer, 4 female assistant missionaries, and 3 native helpers;—total, 11.)

Doct. Scudder, after an absence of three-and-twenty years, found his powers of laboring as a missionary giving way, and, with the approbation of the Committee, has come to this country for a season. Mr. Hutchings, of the Ceylon mission, has removed from Ceylon to Madras for two years. The press has thrown off more than 19,000,000 of Tamil pages during the year; making the whole amount from the beginning, about 53,000,000 of pages. The printing establishment, including the bindery and type foundry, has sixty-five laborers employed in it, and does much towards supporting the mission. The fifteen free schools in the mission contain about 500 pupils. Twenty-one native converts were received into the church, which now contains twenty-eight members. The gospel is preached steadily at four places, and at two of these the aggregate attendance is about 550.

MADURA MISSION.

MADURA.—Ferdinand D. W. Ward, *Missionary*; John Steele, M. D., *Physician*; Mrs. Ward and Mrs. Steele.—Four native helpers.

MADURA FORT.—Robert O. Dwight, *Missionary*, and Mrs. Dwight.—Five native helpers.

DINDIGUL, thirty-eight miles northwest of Madura.—John J. Lawrence and Nathaniel M. Crane, *Missionaries*; Mrs. Lawrence and Mrs. Crane.—One native preacher and seven native helpers.

TERUPUVANUM, twelve miles southeast of Madura.—Clarendon F. Muzzy, *Missionary*, and Mrs. Muzzy.—Three native helpers.

SEVAGUNGA, twenty-seven miles southeast of Madura.—Henry Cherry, *Missionary*, and Mrs. Cherry.—Three native helpers.

TERUMUNGALUM, twelve miles southwest of Madura.—William Tracy, *Missionary*, and Mrs. Tracy.—Five native helpers.

(6 stations; 7 missionaries, 1 physician, 8 female assistant missionaries, 1 native preacher, and 27 native helpers;—total, 44.)

It has been deemed advisable for Mr. Poor to return to Ceylon, where the peculiar state of the churches he was so instrumental in gathering required his labors. This occasioned some local changes among the other missionaries. This mission now greatly needs a reinforcement; but where are the men who will go? It has twenty-eight native helpers, one of whom is a licensed preacher.

There are seven boarding schools, containing 158 pupils, forty-six of whom are girls; and eighty-three free schools, containing upwards of 3,100 pupils. This system of schools is preparatory to a seminary for training a native ministry, which begins to be much needed.

The ecclesiastical statistics of the mission are defective. A new church was organized at Sevagunga, with twelve members; but the increase and number in the churches generally have not been reported.

CEYLON MISSION.

TILLIPALLY.—Daniel Poor, *Missionary*, and Mrs. Poor.—Ten native helpers.

BATTICOTTA.—Benjamin C. Meigs, Richard Cope, and Robert Wyman, *Missionaries*; Nathan Ward, M. D., *Physician*; Mrs. Cope, Mrs. Wyman, and Mrs. Ward.—One native preacher, twelve native helpers, two of whom are tutors and four are teachers in the seminary.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Spaulding, and Miss Eliza Agnew, *Teacher*.—Twelve native helpers.

MANEPI.—Samuel G. Whittlesey and J. C. Smith, *Missionaries*; Eastman S. Minor, *Printer*; Mrs. Whittlesey and Mrs. Minor.—Eight native helpers.

PANDITERIPO.—James Read Eckard, *Missionary*, and Mrs. Eckard.—Eight native helpers.

CHAVAGACHERRY and VARANY.—George H. Apthorp, *Missionary*, and Mrs. Apthorp.—Six native helpers.

In this country.—Henry R. Hoisington, *Missionary*, and Mrs. Hoisington.

(6 stations and 5 out-stations; 10 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, and 57 native helpers;—total, 90.)

Mr. Hoisington's health at length failed entirely, and he is now in this country to recruit. Mr. Hutchings has gone to Madras for two years, to aid that mission, while at the same time he completes the publication of a Tamil and English dictionary. Mr. Meigs has re-

turned to his missionary labors; accompanied by the Rev. Messrs. Samuel G. Whittelsey, Robert Wyman, and J. C. Smith, and their wives. Mrs. Smith died of consumption soon after their arrival, which was about the first of April. Mr. Poor resumed his labors at Tillipally a year ago, after an absence at Madura of five years.

The school system is gradually recovering from the desolations of the year 1837. In the centre, stands the noble seminary, with about 200 pupils; and around, are nine preparatory schools containing 500 boys, two boarding-schools for females containing 118 scholars, and seventy-one free schools containing 2,715 pupils. The grand total of pupils in this mission is about 3,500, of whom not less than 1,000 are females. Nearly one hundred of the members of the seminary, or almost one half, are members of the church. Progress is making towards inducing the natives to bear the expense of educating their children at this seminary. Parents are now required to clothe their children, and to give security for the payment of their board. And who does not remember when it was necessary even to hire the children to come and receive instruction at the seminary? So great has been the progress of public sentiment in relation to the matter of education! There has been an equal progress in relation to the education of females.

The printing in this mission during the last year, amounted to nearly 17,500,000 pages. The amount from the beginning, is 95,887,000 pages. The volumes bound during the year, were 72,500. A Tamul dictionary has been printed, and Tamul and English and English and Tamul dictionaries are in progress.

The churches contain 335 members. More than one hundred of these are receiving the best advantages for education, that the mission affords.

MISSION TO SIAM.

BANGKOK, (the seat of government,) TWO STATIONS.—Charles Robinson, Stephen Johnson, Dan B. Bradley, M. D., Jesse Caswell, Aaa Hemenway, and Lyman B. Peet, *Missionaries*; Mrs. Robinson, Mrs. Bradley, Mrs. Caswell, Mrs. French, Mrs. Hemenway, Mrs. Peet, and Miss Mary E. Pierce, *Teacher*.

In this country.—Mrs. M. H. N. Benham.

(2 stations; 6 missionaries and 7 female assistant missionaries;—total, 13.)

Mr. and Mrs. Johnson arrived in Siam in May of last year, and within seven weeks the husband was again clad in mourning. Mrs. Benham's health being such that she could no longer be useful in the mission, she yielded to the advice of the mission, and reached her father's house in May last.

Some progress has been made in translating the Scriptures into Siamese. The printing last year exceeded 1,400,000 pages, making the amount from the beginning 4,752,000 pages. But little success has yet been had in gathering schools. Such too is the fear of persecution on the part of the natives, that it is found difficult to gather a church.

MISSION TO CHINA.

CANTON.—Elijah C. Bridgman, D. D., David Abeel, D. D., Peter Parker, M. D., and Dyer Ball, M. D., *Missionaries*; Mrs. Parker and Mrs. Ball.

MACAO.—Samuel Wells Williams, *Printer*.

In this country.—Ira Tracy, *Missionary*, and Mrs. Tracy.

(2 stations; 5 missionaries—two of them physicians, 1 printer, and 3 female assistant missionaries;—total, 9.)

Doct. Parker has returned to China. Doct. Ball, of the Singapore mission, being at Macao with his family, has had permission from the Committee to remain in connection with this mission.

A Chrestomathy of the Chinese language, prepared by Dr. Bridgman, has been printed by Mr. Williams, containing 730 royal octavo pages—adding materially to the small stock of helps in acquiring this difficult language. Other helps, with this object in view, are in progress. Dr. Abeel visited Singapore and Borneo during the year, and at the latest dates had gone up the Chinese coast as far as Amoy, to see what openings for missionary efforts there might be in that quarter. About the same time Mr. Williams visited Hong Kong for a similar purpose, where the English government afterwards kindly gave the mission a site for building.

It is not easy to anticipate the course of events in this part of the world. One thing at least is certain. In the providence of God, powerful causes are at work to humble the proud, contemptuous spirit of the Chinese nation; and at the same time, to give them more correct apprehensions of the intelligence and civilization of other nations. Let it be our prayer that this great nation may speedily be blest with the influence of the divine word and Spirit.

INDIAN ARCHIPELAGO.

MISSION TO SINGAPORE.

SINGAPORE.—Alfred North, *Printer*, and Mrs. North.

In this country.—Joseph S. Travelli, *Missionary*, and Mrs. Travelli.

(1 station; 1 missionary, 1 printer, and 2 female assistant missionaries;—total, 4.)

Mr. North is still at Singapore, and has charge of the seminary for boys. That institution is interesting in itself, and all who know any thing about it appear to think it ought in some way to be kept in existence. Perhaps some way may be found to keep it in operation, even should the Board retire wholly from this field. The Committee, in pursuing measures for the relinquishment of the station, endeavor to prevent any unnecessary sacrifice of good already accomplished.

MISSION TO BORNEO.

PONTIANAK.—Elihu Doty, William Youngblood, Frederick B. Thomson, and William J. Pohlman, *Missionaries*; Mrs. Doty, Mrs. Youngblood, Mrs. Thomson, and Mrs. Pohlman.

Absent from the mission.—Elbert Nevius, *Missionary*, and Mrs. Nevius; and Miss A. C. Condit.

On the outward voyage.—William H. Steele, *Missionary*.

(1 station; 6 missionaries and 6 female assistant missionaries;—total, 12.)

When the Committee last heard from Mr. Nevius, he was about proceeding with his family from Singapore to the Neilghery Hills, in South India, by way of Calicut on the Malabar coast. Mr. Pohlman arrived at Pontianak from Batavia, and Mr. Doty from Sambas, in August of last year. Mr. Thomson soon after made arrangements to follow him. Messrs. Stryker and Van Doren and Mrs. Van Doren arrived at Batavia in March 1841. It soon became apparent that neither Mr. nor Mrs. Van Doren had the physical constitution for that part of the world. Perhaps this could not have been known otherwise than by actual trial. In compliance with medical advice, they have returned to this country, and their connection with the Board has, at their own request, been dissolved. Mr. Stryker remained nearly a year at Batavia, and then, with the consent of the government, gladly accepted the offer of a gratuitous passage from captain Codman in the ship Sarah Parker to Singapore, on his way to Borneo. In the latter part of the voyage he sickened,

and he yielded up his spirit as the vessel entered the port of Singapore. Who can guard effectually against such events in God's mysterious providence?—The Rev. William H. Steele, destined for this mission, embarked in May last.

The mission is now concentrated at Pontianak, agreeably to the views of the Committee stated last year. Two small schools have there been gathered, one for Malays, and one for Chinese. An effort was soon to be made to effect a mission among the Dyaks of the interior.

It being time to understand more clearly the nature of our relations with the government of Netherlands India, the Prudential Committee requested the Board of Foreign Missions of the Reformed Dutch Church to name a suitable person for a mission to Holland. The object of this mission would be to effect, if possible, the removal of the restriction, which requires our missionaries to spend a year at Batavia before going to Borneo; and in general, to gain such information as would enable the Committee to determine how far it is best to attempt the prosecution of missions in Netherlands India. The mission was offered to the Rev. Dr. Ferris, a member of this Board, and has been accepted by him, and performed in a manner that calls for the grateful acknowledgments of the Board. Dr. Ferris is now probably on his return from Europe. The Dutch government decline relaxing their policy in relation to the missions from the Reformed Dutch Church of the United States. On the return of Dr. Ferris, the Committee will deliberate on the course it is best to pursue with regard to the Borneo mission. But before any thing decisive is done, it will probably be expedient to wait for a free expression of views from the brethren now in Borneo.

NORTH PACIFIC OCEAN.

MISSION TO THE SANDWICH ISLANDS.

ISLAND OF HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Seth L. Andrews, M. D., *Physician*; Mrs. Thurston and Mrs. Andrews.

KEALAKEKUA.—Cochran Forbes and Mark Ives, *Missionaries*; Mrs. Forbes and Mrs. Ives.

KAU.—John D. Paris, *Missionary*, and Mrs. Paris.

WAIMEA.—Lorenzo Lyons, *Missionary*, and Mrs. Lyons.

HILO.—David B. Lyman and Titus Coan, *Missionaries*; Abner Wilcox, *Teacher*; Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

KOHALA.—Elias Bond, *Missionary*, and Mrs. Bond.

ISLAND OF MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Baldwin and Mrs. McDonald.

LAHAINALUNA.—Ephraim W. Clark, Sheldon Dibble, and John S. Emerson, *Missionaries*; Mrs. Clark, Mrs. Dibble, and Mrs. Emerson.

WAILUKU.—Edmund Bailey, *Teacher*; Mrs. Bailey, and Miss Maria C. Ogden, *Teacher*.

HANA.—Daniel T. Conde, *Missionary*; William H. Rice, *Teacher*; Mrs. Conde and Mrs. Rice.

ISLAND OF MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, *Missionary*; Mrs. Hitchcock, and Miss Lydia Brown, *Teacher*.

ISLAND OF OAHU.

HONOLULU.—Richard Armstrong and Lowell Smith, *Missionaries*; Gerrit P. Judd, M. D., *Physician*; Levi Chamberlain Samuel N. Castle, *Secular Superintendents*; Amos S. Cooke and Horton O. Knapp, *Teachers*; Edmund O. Hall and Edmund H. Rogers, *Printers*; Henry Dimond, *Bookbinder*; Mrs. Armstrong, Mrs. Smith, Mrs. Judd, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, and Mrs. Dimond.

PUNAHOU.—Daniel Dole, *Missionary*; Mrs. Dole, and Miss Maria M. Smith, *Teacher*.

EWA.—Artemas Bishop, *Missionary*, and Mrs. Bishop.

WAIALUA.—Asa B. Smith, *Missionary*; Edwin Locke, *Teacher*; Mrs. Smith and Mrs. Locke.

KANOEHE.—Benjamin W. Parker, *Missionary*, and Mrs. Parker.

ISLAND OF KAUAI.

WAIIMEA.—Samuel Whitney, *Missionary*, and Mrs. Whitney.

KOLOA.—Peter J. Gulick, *Missionary*, and Mrs. Gulick.

WAIOLI.—William P. Alexander, *Missionary*; Edward Johnson, *Teacher*; Mrs. Alexander and Mrs. Johnson.

On their way to the Islands.—George B. Rowell, *Missionary*; James W. Smith, M. D., *Physician*; Mrs. Rowell and Mrs. Smith.

In this country.—Hiram Bingham, *Missionary*, and Mrs. Bingham.

(19 stations; 24 missionaries—one a physician, 3 physicians, 2 secular superintendents, 6 teachers, 2 printers, 1 bookbinder, and 41 female assistant missionaries;—total, 79.)

The Rev. Jonathan S. Green and Rev. Lorrin Andrews have, at their own request, been released from their connection with the Board. Mr. Bliss has returned to this country, and has also received a dismission. Mrs. Munn was removed from the mission by death in August of last year. The bereaved husband has since returned to this country with his children, and is not expected to resume his missionary labors. Mrs. Thurston embarked on her return to the islands in March last. Messrs. Dole, Bond, Paris, and Rice arrived at Hono-

lulu in May of last year. The Rev. George B. Rowell and James W. Smith, M. D., embarked, with their wives, in May last, to join the mission.

The civil and social condition of the islands is gradually improving. A constitution has been framed by the government, and considerable progress made in a system of laws. Their effect in moulding the habits of the people, however, even with the powerful aid of the gospel and its institutions, must of course be gradual. But it is a great thing for a nation to have good laws, and still more to realize their value and obligation.

The number of common schools on the islands, is 357; of native schoolmasters, about 500; and of pupils in these schools, about 18,000. Recent legislation on the subject of common schools, has had a very salutary effect. Of course the whole system, as it exists in fact, is yet rude and imperfect; but it is wonderful what progress has been made with a people that, a little more than twenty years ago, was sunk in unlettered barbarism.

There are five boarding schools, besides the seminary at Lahainaluna. The seminary contains fifty scholars, and the whole number of boarding scholars is 202, of whom eighty are females. One of these boarding schools, containing eleven pupils, is for the exclusive use of the children of the chiefs, and the board of the children is paid by the government. Another, with the same number of boys, is a self-supporting institution. Another, containing twenty girls, is supplied with food by the voluntary contributions of the people.

The people are making progress in building school-houses and churches. Where is the people in our own land, who have shown more zeal and enterprise in erecting a church and in having it free from debt, than was shown, last year, by the Hawaiian people at Kealekua?

The printing during the year ending April 1st, 1841, was more than double that of the previous year. The number of distinct pages of reading matter was nearly 2,000; of copies, 137,000; of pages in the whole, more than 10,000,000. The amount of printing in the native language, in the twenty years since the language began to be reduced to writing, is 109,604,273 pages! Who would not prefer the art of printing to the gift of tongues, if there could be but one of these blessings enjoyed? At the bindery, 74,513 volumes were bound.

There are now twenty churches, containing 16,893 members in regular standing; 1,473 were admitted last year. How is it we can hear these numbers without deeper emotion? The whole number that has been received into the churches, is 22,806. More than 600 died in connection with the church last year, and more than 1,400 have died in that connection since the church erected the banner of the cross on the islands. The number of suspensions and of expulsions from church-membership is considerable, but less than might be expected, considering all the circumstances, and that the missionaries have thought it necessary to censure for faults and practices, which it would not be proper to treat so severely in a people of different character and situation.

A Bible Society has been formed for the islands, with the intention of having branches in different parts of the group.

The papists are making a great effort to extend their delusive and dangerous heresy over the islands, but have not yet had the success they expected. Their well-known perseverance and their recklessness in the use of means, are powerful motives for us to make haste in diffusing among the people an enlightened knowledge of the word of God, and in raising up among them a well educated and pious native ministry. The 20,000 dollars, so violently and unjustly extorted from the government by captain Laplace, has not yet been restored by the king of the French.

SUMMARY.

The number of missions in this department is 17; of stations 60; of ordained missionaries 110, six of whom are also physicians; of physicians 10; of teachers 7; of secular superintendents 2; of printers 8; of bookbinders 1; of female helpers married and unmarried 129;—making a total of laborers beyond sea from this country, of 268. To these add 2 native preachers, and 122 other native helpers, and the number of laborers, who are employed and supported by the Board in the missions beyond sea, is 391.

Department of Indian Missions.

MISSION TO THE CHEROKEES.

DWIGHT.—Jacob Hitchcock, *Superintendent of Secular Affairs*; Henry K. Copeland, *Farmer and Mechanic*; Kellogg Day, *Teacher*; Mrs. Hitchcock, Mrs. Copeland, Mrs. Day, Miss Stetson, and Miss Moore.

FAIRFIELD.—Elizur Butler, *Missionary and Physician*, and Mrs. Butler; Esther Smith, *Teacher*.

PAKE HILL.—Samuel A. Worcester, *Missionary*, and Mrs. Worcester; Mary Avery, *Teacher*; Nan-

cy Thompson, *Assistant*; Stephen Foreman, *Native Preacher and Assistant Translator*; John Candy, *Native Printer*.

MOUNT ZION.—Daniel S. Butrick, *Missionary*, and Mrs. Butrick.

HONEY CREEK.—John Huss, *Native Preacher*.

William Potter, *Missionary*, and Mrs. Potter; and Sophia Sawyer, not now laboring in connection with the mission.

(5 stations; 4 missionaries—one a physician, 2 native preachers. 3 male and 13 female assistant missionaries, and 1 native assistant;—total, 23.)

Doct. and Mrs. Dodge, and Miss Bissel have left the station at Dwight, and Mr. and Mrs. Day have taken the girls' boarding school at that station. No school for boys has been taught there the past year. Miss Stetson has resumed her labors. Mr. and Mrs. Potter, and Miss Sawyer are employed in the same manner as last year.

Under the care of the mission are five churches, to which fourteen persons have been received during the year, leaving the whole number of members in good standing 214, of whom 173 are Cherokees. Five have died, and eight been subjected to church censure.

Four schools have been taught, embracing about ninety pupils.

Two intelligent Cherokees have been licensed as catechists by the mission, who are devoting a portion of their time to visiting the people, praying with and exhorting them, and holding religious meetings.

But little printing has been executed at the mission-press during the year, amounting to about 36,000 pages, besides some small works for the Cherokee government, the epistles of John for the Choctaw mission, and a small book for the Methodist Choctaw mission.

Large meetings have been held for the promotion of temperance during the year, and many pledges of abstinence from intoxicating drinks obtained. More than 1,000 Cherokees are believed to be acting in conformity with that pledge.

MISSION TO THE CHOCTAWS.

WHEELLOCK.—Alfred Wright, *Missionary*, and Mrs. Wright; Anna Burnham and Sarah Kerr, *Teachers*; Pliny Fisk, *Native Catechist*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*, and Mrs. Byington; Charles C. Copeland, *Teacher*.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*, and Mrs. Kingsbury; Harriet Arms, *Teacher*; Jonathan E. Dwight, *Native Catechist*.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*, and Mrs. Hotchkin.

NORWALK.—Jared Olmstead, *Teacher and Licensed Preacher*, and Mrs. Olmstead.

(5 stations; 4 missionaries; 1 licensed preacher, 1 male and 9 female assistant missionaries, and 2 native catechists;—total, 16.)

Mr. Charles C. Copeland and Miss Harriet Arms have joined this mission; the former having taken the school at Stockbridge, and the latter that at Pine Ridge. The health of the mission families and of the Choctaws, up to the date of the latest communications had been much better than for some years previous.

Mr. Olmstead has commenced a new station, five miles northeast of Wheelock, which he calls Norwalk.

Two Choctaw young men, named J. E. Dwight and Pliny Fisk, are prosecuting their studies preparatory to becoming preachers to their people; and are now rendering much assistance to the mission as teachers, interpreters, and conductors of religious meetings.

The number of churches is five, embracing 350 members; of whom fifty-one have been admitted during the year. The Spirit of the Lord has been encouraging the hearts of the missionaries, greatly succeeded their labors, and causing the peaceable fruits of righteousness to abound among the Choctaws, beyond, perhaps, what has been witnessed in any preceding year. The results of this increased attention to religious instruction are manifest in the greater prevalence of temperance, industry, good morals, and a desire for education. The missionaries believe that they have never enjoyed more of the confidence of the Choctaws, and that their labors have never been more valued. The prospects of the mission are highly encouraging. The number of preaching places is fourteen.

The number of schools taught by the missionaries is seven, embracing 151 pupils.

MISSION TO THE PAWNEES.

John Dunbar, *Missionary*, and Mrs. Dunbar; Samuel Allis, *Teacher*, and Mrs. Allis; George B. Gaston, *Farmer*, and Mrs. Gaston.

(1 station; 1 missionary, 2 male and 3 female assistant missionaries;—total, 6.)

The affairs of the Pawnees seem to be taking a more favorable turn. Measures have been adopted to carry the treaty with them into effect, by which inducements and facilities are furnished them for changing their manner of life and assuming the habits of an agricultural people. Between 200 and 300 of them have already settled at the place

selected, embracing most of their principal chiefs. It is hoped that many more will soon follow this example. The United States agent seems to be aiming with great fidelity to accomplish the objects of his agency, in encouraging the Indians, suppressing intemperance, and introducing faithful teachers and other laborers among them, whose moral influence will be salutary.

Mr. Gaston has been appointed one of the farmers under the treaty, and Mr. Allis one of the teachers.

The mission needs to be reinforced by at least a preacher and a physician, without delay.

MISSION TO THE OREGON INDIANS.

WAILLATPU.—Marcus Whitman, *Physician and Catechist*, and Mrs. Whitman; William H. Gray, *Mechanic and Teacher*, and Mrs. Gray.

CLEAR WATER.—Henry H. Spalding, *Missionary*, and Mrs. Spalding.

TSHIMAKAIN.—Cushing Eells and Elkanah Walker, *Missionaries*; Mrs. Eells and Mrs. Walker.

(3 stations; 3 missionaries, 1 physician, 1 male and 5 female assistant missionaries;—total, 10.)

Mr. and Mrs. Smith, on account of the ill health of the latter, have retired from this mission, and become connected, for the present, with that at the Sandwich Islands. Messrs. Paris and Rice, with their wives, who embarked for this mission by way of the Sandwich Islands, on their arrival at Honolulu, received so unfavorable accounts of the mission, that, with the advice of their brethren at the Islands, they decided to proceed no further, till they should receive instructions from the Committee. They have been authorised to join the Sandwich Islands mission.

Owing to the reported smallness of the number of the Indians to whom the missionaries composing the southern branch of the mission could have access, the unfavorable location of the Indians, the difficulty, if not impossibility, of bringing them together in dense settlements, with other unfavorable circumstances, the Committee have deemed it advisable to discontinue this branch of the mission, embracing the stations at Waillatpu, Clear Water, and Kamiah.

The Indians manifest much fickleness; sometimes conducting in an insolent and savage manner, and then expressing much interest in religious instruction and the objects of the missionaries. Although christian knowledge is

obviously increasing among them, and many have come within its reach, yet it seems to have exerted a renovating influence on but few. According to the statements of Mr. Spalding in February, eighty pupils were attending school at Clear Water, and seven persons were candidates for admission to the church. Great numbers had attended a series of religious meetings held there some time before. A papal priest had come into that vicinity and was about to establish a mission there.

Messrs. Eells and Walker were to the first of March prosecuting their labors at Tshimakain with patience and hope, and not without effect in various ways, though they could not rejoice over any as born of the Spirit.

MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician*, and Mrs. Williamson; Stephen R. Riggs, *Missionary*, and Mrs. Riggs; Alexander G. Huggins, *Farmer*, and Mrs. Huggins; Fanny Huggins, *Teacher*.

NEAR FORT SNELLING.—Samuel W. Pond, *Missionary*, and Mrs. Pond; Gideon H. Pond, *Farmer*, and Mrs. Pond.

(2 stations; 3 missionaries—one a physician, 2 male and 6 female assistant missionaries;—total, 11.)

A treaty has been negotiated with the Sioux, which seems to be just and humane in its provisions; and if it should be faithfully and wisely carried into effect, may produce a favorable change in their own condition, and in their relation to other tribes. The Committee are not aware that it has yet been ratified. Until this shall be done, the condition of the lower bands on the St. Peter's, will remain unsettled, and the missionaries there be much embarrassed in their labors.

At Lac qui Parle the school and the church have been in a prosperous state. More than one hundred have attended the school, though the number of regular pupils has been less. Nine have been added to the church, which now embraces forty-two members. The missionaries mention the following, for an Indian community, very remarkable fact, that no member of the church has died for more than two years, and but two of the nearly ninety baptized children have died during the last year.

A new house of worship has been erected.

In the arts of sewing, spinning, weaving, etc., some progress has been made by the females; and the men are engaging in various kinds of labor with

less feeling of degradation, and less dread of the ridicule of their associates.

Several portions of the Scriptures have been translated by the missionaries, with other books and tracts, and Mr. Riggs is now visiting New England to superintend the printing of them.

MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall and Leonard H. Wheeler, *Missionaries*; Grenville T. Sproat, *Teacher*; Mrs. Hall, Mrs. Wheeler, and Mrs. Sproat; Abigail Spooner, *Teacher*.

POKEGUMA.—William T. Boutwell, *Missionary*; Frederick Ayer, *Catechist*; Mrs. Boutwell and Mrs. Ayer.

FON DU LAC.—Edmund F. Ely, *Catechist*, and Mrs. Ely.

(3 stations; 3 missionaries, 3 male and 7 female assistant missionaries;—total, 13.)

Mr. and Mrs. Wheeler, Mr. and Mrs. James, and Miss Spooner, mentioned last year as on their way, arrived at La Pointe on the 1st of August. Soon after this the health of Mrs. James became such as to compel her to abandon the missionary work, and they accordingly returned immediately to their friends.

The incursions of the Sioux have compelled the Ojibwas to abandon Pokeguma for the present, and retire to more remote parts of their country. With one portion of this band Mr. Ely is residing near Fon du Lac. Other portions are visited in their retreats by Messrs. Ayer and Boutwell.

The two churches connected with this mission embrace fifteen members. In the three schools taught are about 110 pupils.

The congregation at La Pointe is small, but some of the Indians seem much interested in religious instruction, and not a few seem to be improved in their moral and social character. Some advance is made in acquaintance with the arts of civilized life and in their manner of living. This tribe at the present time are in a situation of great exposure—on the west from the hostile incursions of the Sioux, and on the east from their contact with white men and the corrupt doctrines of French papists.

MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*, and Mrs. Marsh.

(1 station; 1 missionary, and 1 female assistant missionary;—total, 2.)

Thirteen persons have been admitted to the mission church, six of whom were

baptized. Baptism has been administered to seventeen children. Connected with the church are now fifty-five members in regular standing. Some have been subjected to church censure, while others previously under censure have been restored. One has died.

Meetings are fully attended. In the Sabbath school are all the children and many of the adults.

Owing, as is believed, to the diminished use of intoxicating drinks, and to a general improvement in the morals and habits, and consequently the health of the Indians, the annual number of deaths is not now half as great as it was twelve years ago. This is gratifying testimony respecting one of the remnants of a race which the philanthropist has feared was doomed to extinction.

The Indians now have the schools, which are supported by their own funds, under their direction and control.

The attempts of this band to govern their community by definite laws has not succeeded as well as was hoped. Unhappy strifes and occasional disregard of the established rules of the band have existed.

MISSION TO THE NEW-YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*, and Mrs. Rockwood; Hannah T. Whitcomb, *Teacher*.

SENECA.—Asher Wright, *Missionary*, and Mrs. Wright; Sophia Mudgett, *Teacher*.

CATTARAUGUS.—Asher Bliss, *Missionary*, and Mrs. Bliss; Fidelia Adams, *Teacher*.

ALLEGHANY.—William Hall, *Missionary*, and Mrs. Hall; Margaret N. Hall, *Teacher*.

(4 stations; 4 missionaries, and 8 female assistant missionaries;—total, 12.)

The angry and contentious spirit and the mutual jealousies which prevailed among the Seneca Indians during the four preceding years, seem to have been spending themselves; and though harmony and mutual confidence and co-operation have not been fully restored, there has been during the last year less of bitter hostility. Owing to the difficulty, if not the impracticability, of carrying the treaty of 1838 into effect, a compromise treaty has been negotiated and ratified, according to which the Tonawanda and Buffalo reservations are sold, and the Indians agree to retire to the two southern reservations of Cattaraugus and Allegany, receiving a stipulated sum for the lands sold with the buildings and improvements; the removal to be completed within two years. This measure will bring the Indians

into denser settlements, upon the reservations the most retired from a crowding white population, and may have an important bearing on the advancement of Christianity and civilized habits among them.

By the gracious visitation of the Holy Spirit attention to religious instruction has been more general and solemn than usual at both Tuscarora and Alleghany, and these churches have been enlarged by the accession of five to the former and thirty to the latter. To the four churches thirty-six members have been added during the year; and the whole number of members is now 207. Owing to misconduct traceable generally to the excitement and alienation growing out of their political difficulties, it has been found necessary to cut off a number from church fellowship on the Buffalo and Cattaraugus reservations.

At Tuscarora there has been one school, at Seneca four, at Cattaraugus four, and at Alleghany three; in all twelve, embracing about 210 pupils, as the average daily attendance. Eight Sabbath schools have been taught on the four reservations, in which were 155 pupils.

In temperance there has been a great advance during the year, many of the heathen party zealously advocating the cause. The desire for education is becoming more strong and general among all classes. The line of demarcation between the heathen and christian parties seems to be fast disappearing, and many of the former now attend religious worship at the stations.

A small printing-press has been put in operation, and a few numbers of a periodical sheet have been printed, containing principally religious matter. Hymns, tracts, and portions of Scripture will also be furnished to the people as their wants and ability to read require.

MISSION TO THE ABENAQUIS.

Peter Paul Osunkhirhine, *Native Preacher*; Caroline Rankin, *Teacher*.

(1 station; 1 native preacher, and 1 female assistant missionary;—total, 2.)

The Indian congregation, as to numbers and character, has been much as in years past. The church members are steadfast and advancing in an intelligent adherence to the truth. Four Indians have been added to the church on profession, and others are candidates for admission. The number in the church is now thirty-two.

Mr. Osunkhirhine, the Indian preacher having charge of the station, has been considerably annoyed by the papists as heretofore; his own health has been poor, and his heart has been wrung by the death of another child, the third that has been cut down in rapid succession.

SUMMARY.

25 stations; 24 missionaries, of whom 2 are physicians; 1 other physician; 7 male teachers; 5 other male and 52 female assistant missionaries; 3 native preachers; and 3 other native assistants;—total, 65.

General Summary.

The receipts have been \$318,396 53, and the expenditures \$318,955 93; and the amount of the Board's indebtedness has, through the favor of God, been reduced to \$559 40. Of the receipts, about \$39,000 were from legacies.

The number of missions is 26; of stations, 85; of ordained missionaries, 134, seven of whom are physicians. There are 11 physicians not preachers, 13 teachers, 9 printers and bookbinders, and 10 other male and 179 female assistant missionaries. The whole num-

ber of laborers from this country, is 356, or twenty-eight less than were reported last year. To these we must add 4 native preachers, and 128 native helpers; a number less than was reported last year, owing to imperfect returns from the missions,—and the whole number of laborers sustained through the treasury of the Board, is 488. Eight ordained missionaries, and 4 male and 12 female assistant missionaries, in all 24, have been sent forth during the year.

The number of mission churches is 59, and of church-members in regular standing 21,261, of whom 1,651 were received the past year.

There are 17 printing establishments, 31 presses, 4 type foundries, and 49 founts of type in the native languages. The printing for the year, was 64,499,767 pages; and the amount of printing from the beginning, is 354,333,077 pages.

Eight of the boarding schools are denominated seminaries, and these contain 526 boys: the other 22 boarding schools contain 212 boys and 386 girls;—making the whole number of boarding scholars 1,124. The number of free schools is 618, containing 27,298 pupils.

CHARACTER OF THE MISSIONARY SPIRIT OF THIS AGE.

THE following remarks, taken from the conclusion of the last Annual Report of the Board, may very properly be read and considered, in connection with the statements embraced in the foregoing survey.

The character of the missionary spirit, as it is thus far developed, demands our serious consideration. Regarded as a whole, it is deficient in spiritual vigor. While the heathen world never presented such openings as now for missionary labors, there are, all over Christendom, indications as if the work would not be conducted on a much broader scale, without a new impulse from on high. It is not many months since the aggregate indebtedness of the English Missionary Societies exceeded half a million of dollars. And who has not acknowledged the existence of a fear in his own breast, that it would not be possible to keep the receipts of this Board, in the year upon which we now enter, at three hundred thousand dollars? And then see what vacillation there is;—now, what a want of funds, and then, what a want of missionaries! The appeals necessary to obtain the one, whenever made, do in reality have the

effect to diminish the other, so that it is not easy to avoid being in the one extreme or the other. And as to the young men preparing for the ministry—offers of missionary service have never yet been declined by this Board for want of funds. And why is it that so many as five men are not now known to the Committee, whose services can be obtained by the Board for the present emergency? Is it because, as long ago as 1837, -38, and -39, some missionaries who were under appointment were detained a while for want of funds? Because missionaries were detained then, did our young brethren fear they would be now, and so give up all thoughts of the work? Where is the spirit of Mills, and Hall, and Judson, and the other pioneers in our missions to the heathen? Where the spirit of Him, who came from the abodes of glory to die in this world for guilty man?

Let our prayers ascend to the Lord of the harvest. The churches need to realize more fully, that this is an enterprise in which we can never stop sending forth missionaries, without the most destructive influence on the missions. They need to know, that to stop sending missionaries, is to retard, if not to arrest, the development of missionary feeling in our colleges, and theological seminaries, and throughout the whole rising body of our future ministry; and so to operate fearfully upon the future spiritual development of our churches. And the young men preparing for the ministry need to realize more the extent of their responsibility and privilege. In the order of time, the impulsive feeling to go, takes precedence of that to send. It was so at the outset; it probably will always be so. This single thought develops the duty and privilege of young men preparing for the ministry, in respect to the spiritual illumination of the heathen world. May the King of Zion bring this home upon the most eloquent, learned, and gifted among them. The man who is 'called of God' to go on a mission, has little cause to fear, how numerous soever be the applicants, that faith, meekness, perseverance, and devotedness will not find for him an open door to the heathen world, and the means of there tasking all his powers to the utmost in the service of Christ. Alas for the day, when our young ministers and candidates for the holy office are easily discouraged from devoting themselves to the missionary work. Let them come forward and throw the responsibility of their preaching Christ among the heathen upon the churches, and see that the blood of a perishing world be not required at their hands.

It is the law of heaven, that in the christian race we should press onward, never content with present attainments, present doings, or present successes. Glory be to God in the highest for what he has done, in the year past, for the system of missions in which it is our privilege to be engaged. But let us remember, we are now only where it was needful we should have been four years ago. We have scarcely expended seven thousand dollars on our system of missions, in the year we have met together to review, more than we did in 1837! The residue of our receipts has gone to extinguish a debt, which was but little more than the accumulations of the deficiencies of the four preceding years, compared with the receipts of 1837. These amounted to 52,000 dollars. So

that this great and favored community has been virtually at a stand for a series of years in the work of foreign missions. And it is a practical question of the most serious import with the Board, this day, whether the effort of the community, which has just relieved our finances, was of a spasmodic nature, and so cannot be repeated in the year we have now commenced. Has it so tasked the energies of the churches, that they need rest?—so drawn upon their resources, that they cannot relieve the other great departments of christian benevolence from their embarrassments, without renewing those of this Board, which have been so disastrous to the cause of missions to the heathen? Unless the Committee are greatly misinformed, there are extensive indications that some such calamitous result as this is to be apprehended. Why is it so? Not surely for want of ability. How many are poorer for what they do for the cause of Christ? Some, doubtless, ought not to do more, but, in the judgment of charity, how small the number! So far as ability is concerned, is it not possible, under the influence of love to our blessed Lord, to hold the ground we have so happily gained in our missions to the heathen, and even to gain more, and at the same time afford relief to every other department in our system of benevolence? We need to have more spiritual vigor infused into our missionary zeal. We need to have our hearts loosed from the hold the world has upon them, and brought more under the influence of eternal things. We need to have faith become, far more than at present, our guide, our light, so that nothing shall really occupy our attention and interest us so much as Christ and his kingdom. We need to have Jesus fill our minds, and give us such conceptions of his grace and glory, and such experience of his love, that the grand object of life with us shall be, not the accumulation of wealth, or the acquisition of fame, but to bring home his salvation as soon as possible to the souls of all men. We need to reconsider the entire subject of our duty to a lost world redeemed by the precious blood of Christ. We need to look at the enterprise as a business matter, and see what is to be done, how much of labor and money is required, whence that labor and money is to be obtained, what is the probable amount of labor and money we may hope to expend upon so great and important an object in our life-time, and whether this be not a part of our business in this

world, and as such, demanding a share of our habitual thoughts and plans. Thus, through the influence of the Holy Spirit, we might attain to that elevated christian experience, which was so characteristic of the apostles and early Christians. In our prayers, and labors, and charities, we should then go far beyond what we now do, and there would be a corresponding growth in our influence, a corresponding rise in our value and dignity, as subjects of God's everlasting kingdom.

For all this we must lift up our eyes to the Infinite Giver of all good. Our only ground of confidence in respect to the progress and success of the work in which we are engaged, is in God. Jehovah's presence is as necessary to our success as it was to that of ancient Israel when going up to take possession

of the promised land. But that presence he has solemnly engaged to give us. The gracious words, "Lo, I am with you alway," revive our hopes. He who made this promise, has ALL POWER. How easy for him to impart tenfold energy to our benevolence! How easy to multiply the number of his faithful people! How easy to reach the principle of faith, and, pouring the light of eternal truth in upon the soul, to bring every talent possessed by his people under the great law of love!

Fathers and Brethren, let us henceforward pursue our work with cheerfulness and joy, under the influence of supreme love to our Redeemer, and faith in his promises and power; and at all events see to it, that we come up to the extent of *our own PERSONAL, INDIVIDUAL OBLIGATIONS.*

COMMUNICATIONS FROM THE MISSIONS.

Ahmednuggur.

LETTER FROM MR. BALLANTINE, AUGUST 23D, 1842.

DURING the last year the mission to the Mah-rattas has been divided into two separate missions, which will hereafter be designated the Bombay and Ahmednuggur missions.

Mr. Ballantine gives the following

Obituary Notices of School Girls.

In our previous communications the prevalence of cholera in Ahmednuggur and its vicinity was noticed. On Saturday, the 23d of July, several of the little girls in the boarding school were attacked with it, and two of them died.

Jaya.—The elder of the two was just eleven years old. Her name was *Jaya*. She belonged to the little company of girls who, for nearly a year past, have regularly met together for prayer, and we cannot but hope that she is now with the Savior, whom she had often declared to be her Savior, and whom she wished to acknowledge publicly before the world. For several months previous to her death we were struck with the solemnity with which she answered our questions in the conversations which we often had with her and her companions on the subject of religion. At those times she often expressed a strong confidence in Jesus Christ, and a decided determination to serve him alone. She was surrounded with numerous difficul-

ties; her parents were heathens, and she was married to a heathen husband, whose mother often abused her for associating with the other praying girls and for coming to Mrs. Ballantine, as they were accustomed to do, two or three times weekly, for religious conversation and prayer. But this did not deter her from expressing her views openly on the subject of religion. It was her mother-in-law, who was mentioned in my report last month, as having told Mrs. Ballantine, in great anger, that if that girl became a Christian, her son should abandon her at once and marry another wife. Only the week before she died, the little girl's own mother, being angry with her for some reason, reproached her with a wish to become a Christian, and threatened to give her up into her mother-in-law's hands, and asked her what she would do then. She replied, "Mother, I do intend to go into the christian religion, [meaning to be baptized.] I wish to be a Christian, and am willing to say it openly. I shall never go to live with my mother-in-law." This was very strong language for a girl of her age, and showed remarkable decision on the subject of religion, and a willingness to encounter disgrace rather than give up her hope of salvation through Christ.

On the morning of Saturday, the 23d of July, we learned on rising that *Jaya*, the little girl, was very sick; that she was attacked in the night, but that the woman who attends the girls did not

think it best to call us, and on that account no means had been used for her recovery. We were very sorry that we had not been called; and on going to see the girl, we found that the cholera had completely prostrated her strength. She had been removed from the school to her father's house, in a small yard embraced within the inclosure which I occupy. We used every means we could, and the physician visited her twice during the day, but all our efforts proved unavailing, and about four or five in the afternoon she ceased to breathe.

I was by her side the greater part of the day, and often spoke to her on the subject of religion, and heard most that she said in reference to herself. Soon after I went to see her in the morning, and before any one had spoken to her on the subject of death, so far as I am aware, she said to her father, who was holding her in his arms, "Shall I go? shall I go?" Her father and myself both asked, "Where do you wish to go?" She replied, "To die." I asked her if she was willing to die. She said she was. At another time, when questioned on the same subject, she replied that she had rather die, than live and go astray into sin. At another time, when I was not present, her father says she asked him, "Father, shall I go?" He replied, "No, don't go." She threw her arms around his neck, and said, "Why should I not go?"

A few days before her death, she had remarked to her mother that she seemed to see Mrs. Burgess constantly before her; and we have little doubt that Mrs. Burgess' death had a great effect upon her mind, and her peace and calmness in the trying hour were probably one means of encouraging this little girl to meet death with so little fear.

A few minutes before she died, she urged her parents to take some food, as they had eaten nothing during the day; and when they said that they were anxious about her and could not eat, she told them not to be anxious, for she knew that God would take her to himself. In reply to our questions, she also said, that she trusted that God for Christ's sake would receive her.

Jaya had been connected with the school from its establishment. She was uniformly a steady, diligent, and obedient girl, very correct in her conduct, and remarkably quiet in her manners. Her parents were very much attached to her: she was apparently their favorite, and her loss almost overwhelmed

them. But it seemed to be a pleasure to them to think that she died in such peace. They did not understand how it could be. The father told me the day after her death, that he supposed she was a good Mahratta (or Hindoo,) but he found that she was completely a Christian at heart. The mother also said, with evident pleasure, that she died trusting in Jesus alone. Yet neither of these parents are Christians, nor would they probably have been willing that their daughter, if she had lived, should become a Christian and give up her caste. But the circumstances of her death were so different from those of common Hindoos, who, when they learn that they must die, are filled with alarm, and sometimes throw themselves on the floor and cry out because their hour is come,—that these parents, it would seem, could not but feel a pleasure in thinking of her having placed her confidence in one who could give such peace in that trying hour. Oh that they might be induced to place their hopes on the same rock, the rock Christ Jesus.

Jaya's Cousin.—Scarcely had Jaya breathed her last, when a little cousin of hers, about six years old, who lived in an adjoining house, was taken sick with the same disease, and died about ten o'clock at night. She had been in the boarding school but eight or ten months, and being very young, had never said any thing or exhibited any peculiar feeling on the subject of religion. She was, however, a bright girl, and listened well to the religious instruction given in the school. On the morning after her death we were told by her friends, that, a short time before she died, she spoke to her mother and begged her to be quiet, as she wished to pray to God. She then commenced repeating the commandments which she had learned in school; but in consequence of being so weak, was unable to say more than the first four. She then repeated the Lord's prayer, and in a few minutes after died.

These circumstances show that at least a deep impression had been made upon her mind by the religious instruction she had received within the few months she had attended school. Why her thoughts should have been directed to prayer, in a moment of such weakness, it is difficult to say, as there was no one near her disposed to make any suggestions of the kind. May it not have been the Spirit of God, taking of the things of Christ and showing them

to her. May we not hope that he who said, "Suffer little children to come unto me and forbid them not," will accept, as his, this almost infant, who had learned to pray the prayer he taught? "Out of the mouth of babes and sucklings thou hast perfected praise." Surely this little child, in her dying hour, gave to her heathen parents a striking testimony against the worship of idols, by repeating the first four commandments, as well as a pleasing indication of a humble, childlike spirit, by the repetition of the Lord's prayer. Whatever may be thought of this little girl, the circumstances of her death, as well as of Jaya's, encourage us to continue to labor for such children, endeavoring to give their minds such a direction towards the truth as they will not cease to feel till the last. The christian religion can give peace and joy to all of every age, who in spirit and in truth embrace it; while Hindooism can give no comfort in a dying hour. Even a limited knowledge of divine truth is often sufficient to drive away all the false hopes which Hindoo superstition has allowed any of its poor deluded victims to cherish, and communicate a peace and a comfort which Hindoos cannot behold without astonishment. Blessed gospel of the grace of God! "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Religious Inquiry in the School and among the People.

The state of feeling in the school is still more encouraging than it ever has been. A larger number than before are now accustomed to meet regularly for prayer, as well as to pray alone; and there are very few of the girls, except among the smallest, but do so. Even the smallest girls soon come under the influences of religious truth. Some of the mothers, too, seem to be much interested in the subject of religion, but the bonds which bind them to their own superstition are too strong to allow us to hope that they will be easily broken.

We have still more and more encouragements in connection with our work. Two of our school teachers give evidence that they have been born again, and have requested to be baptized. One of these is a brahmin, the other also of good caste. Quite a number of mahars exhibit great interest in the subject of religion, and some have asked for baptism. The spirit of inquiry is

evidently on the increase. May God hasten his work.

A. F. Fonceca, the native assistant lately at Jalna, removed to Ahmednuggur last month, with his family. This accession to our number we regard as very valuable indeed. He is a man of warm christian feelings, and of great simplicity of character, and loves to be constantly engaged in making known the truth. We hope that his example will be of great use to our native Christians, and that his own soul will be benefited by his intercourse with them. His knowledge of English will make him of great use to us in many departments of labor. His wife gives evidence that she too is a sincere believer in Jesus Christ, though she has never yet been connected with the mission church.

Our families are in general enjoying good health. Miss Farrar seems to be much better than we had dared to hope for. Mr. Burgess' little boy has recovered his strength remarkably, and we hope will long be spared to his afflicted father.

JOURNAL OF MR. ABBOTT AT THE TEMPLE OF KANHOBIA.

THE visit to the place of pilgrimage at Murdee, described below, was made about the first of April last, and occupied four or five days.

Murdee and the idol Kanhoba—Number and Object of the Pilgrims.

Murdee is a small village about twenty-four miles distant, in an easterly direction, from Ahmednuggur, in the Company's territory. The village stands at the foot of a hill on which is a large temple of Kanhoba, or rather it is so regarded. The fact seems to be that it is a tomb of some Mussulman. The height of the tomb above the plain is probably about 250 feet. I did not like to take the measurement, lest my motive should have been misunderstood. Its elevation gives it an imposing appearance, especially in the night, when it is lighted up with innumerable lamps placed in rows around the top and sides of the hill. On the plain below there are large mango trees, covering a wide extent of ground, and numerous wells of water, which make the place well adapted to the accommodation of pilgrims. The pilgrimage takes place on the last month of the Hindoo year, an-

swering generally to the last of March or first of April, and the fifth day after the full moon, and continues fifteen days, though probably half the people do not remain more than four or five days. The usual number that assembles is stated to be about 60,000. This year, on account of the fear of the cholera, there were not probably more than 20,000. People from all the villages around, to a great distance, attend, coming even from Bombay, 180 miles. It must not be supposed that all the people go there to worship. One third, probably, go to trade, and most of the remaining two thirds go to see shows and plays and meet friends. There may be a few individuals who are sincere worshippers, though I saw no evidence of the fact. Great numbers of women go and make vows in hopes of obtaining children.

This place had never been visited by any one of our mission at the time of pilgrimage, and it was thought it might afford a good opportunity of making known the truth by conversing with the people and distributing books. I accordingly set out on the 30th of March, taking with me Narayan, and Bhagoo, two of our native Christians, and a good stock of books. We took a circuitous route, that we might visit a number of villages; and we were more than ever gratified with the reception we met at some of these villages. We put up at a village called Chechondee, where there were some hundreds of pilgrims. They were very noisy and not disposed to listen to the truth. Here I found a boy who had been taken away from the seminary about two years ago. He brought a large circle of his playmates to my tent, and they listened well to what we said to them. As soon as the moon rose the pilgrims got up and moved on, anxious to get to the place of pilgrimage early in the morning. We left soon after, and proceeding slowly, reached the place, twelve miles distant, just at sunrise, when we saw the people pouring in from every quarter. They came in companies of five, ten, forty, or fifty individuals each, men, women, and children. The wealthy and those who came from a distance rode in carts. Each company had a flag-staff, with colors of different hues flying. The flag-staff was made of large bamboo poles spliced together. They are called *davakathees*, (god poles,) and are fifty or sixty feet long. They were generally borne by one man, but required three or four men with ropes attached about two

thirds up the pole to keep it in an upright position. This was invariably accompanied by music, which, in every instance, is a tamborine. The tamborine was hung at the left side, and they played with the left hand and with a stick which they held in the right hand. In each company the drumming was precisely the same. The only exception I saw was, that in one company there was an English fife accompanying it, and the performer had an old regimental coat. He only played four different notes; but variety is always pleasing! As the different companies came in, they went to some particular tree and there encamped. Those who had been there the year before considered that they had a title to the tree under which they formerly stopped: and consequently there was a great deal of quarrelling on that score. The honorable company had sent a police corps to prevent any serious disturbance. Having arrived very early, I was able to select a good place. In two of three instances, those who had before occupied the same place, came and looked hard, but went away without saying any thing. I had not been there long, before the people belonging to the temple called on me. One man brought some spicy herbs and gave them to me, saying it was "God's blessing." I did not choose to understand him as referring to Kanhoba, so I remarked that God's blessings were very numerous; that we were apt to forget this truth; and that many people were so wicked as to take God's blessings and offer them to false gods, which was an awful sin. He assented, and said that those herbs are Kanhoba's blessing. Oh, said I, then I do not want them, and threw them out of my tent. This man was a Mussulman. I talked with him severely for his wickedness, and told him that he, being a Mussulman, thought himself much better than a Hindoo, and that he boasted that Mussulmans worshipped but one God, but he could agree with the Hindoos to worship the devil together. He bore it all with remarkable patience, and entreated me to go to the temple. I told him what my object was, that I should not go to the temple, and that I should tell the people not to go.

Distribution of Books—Instruction to the Pilgrims—Fanaticism and Imposture.

A few people came to the missionary's tent the first day for books, and when the native assistants went out to address the companies

on the ground, few gave much attention. After a night of drumming, dancing, and great confusion, the next day opened upon them with some more encouraging opportunities for labor.

People now began to come to my tent and ask for books. The few books given the day before, and the native brethren going among the crowd, gave information to a great many people as to who we were, and what our object in coming was; and we had a crowd all day to preach to. We also distributed a large number of books. The number of readers we found comparatively small; only a few brahmins came to this pilgrimage. They were principally agriculturists and the lower classes of Hindoos, and also the lower order of Mussulmans. The people heard with attention, and some made many inquiries which showed that they felt an interest in what was said.

Narayan and I talked alternately, when one was exhausted, the other would commence. Narayan is able to address the people with a good degree of propriety; but the people would not listen with the same attention when he spoke, simply because he was a native, and the remarks that some made would sometimes wound his feelings. Once he remarked that if he only had a white face, people would listen to him. I could only remind him of the Savior's words, "A prophet is not without honor save in his own country and among his own kin." I have heard remarks in America which lead me to think that the impression prevails there that a native preacher would be better received and listened to with better attention than a foreigner. This is far from being the case, speaking of the people generally. Individuals who are sincerely desirous of knowing the truth, will, of course, listen to our native assistants with attention, and their assistance in making known the truth to such is invaluable.

About four or five o'clock the time of sacrifice arrived, and we had a little quiet. As the people returned from the temple, many of them pretended that Kanhoba had taken possession of them. They would dance and then be seized with convulsions, fall down apparently dead, sometimes catch up fire in their hands and hold it without being burned. People would pinch them, but not a muscle would move. They would prophesy and tell fortunes. Many people would consult them about various things, particularly, as to how many

children they should have. There were two of these creatures not far from my tent, and it required strong nerves to look at them. They appeared like devils incarnate. I went up to the people who had collected around them and inquired if Kanhoba was crazy? for they said that these men acted under his influence. They said it was blasphemy to call him crazy, and began to praise him, referring to the two possessed as a proof of his divinity. I asked if I might put a few questions to them. They gave their consent. I went up to one of them and said, Oh Kanhoba, tell me the name of my birth-place. If you say right, very well: if not, you are a fool. He began to say that I had in Nuggur three children, and one a suckling. I said to him no doubt my attendants have told you, but tell me the name of the town where I was born, or you are a stupid ass. He made no answer. The people then joined in with me, and entreated him to tell, and said if he did not, no one would believe and no one would come and worship him. They begged that he would prove that he was God and knew all things. The man at last thought he would speak at a venture and trust to fate, and at length he grunted out "Calcutta." I laughed, and the people supposed he had not answered correctly. One man, more knowing than his fellows, told him that Calcutta was a country, and of course I was born somewhere in the country, and that he must name the town. Some said, "Never mind, sahib was born in Calcutta, and so the man had answered right." I told him I never was within a thousand miles of Calcutta; and that now they must believe one of two things—that the man had made a fool of them, or that Kanhoba was a fool. This made some laugh. The other possessed person was so interested in what I said that he forgot to retain his assumed character. I noticed this, and then there was a burst of laughter among the crowd. I then talked with the people seriously about the wickedness of those deceivers in trying to make them believe in false gods. I endeavored to show them that the true God, who made all things, would not go and sit upon that mountain; that he was every where present. I told them of the Savior, and they listened well. The persons possessed promised they would not deceive the people any more in this way. I am happy to say they did keep their promise so long as I staid at the pilgrimage.

Some people, who had encamped near my tent, began the next morning to sing lascivious songs, and had a crowd around them. I went to them and asked them to stop a while. I talked to them about a holy God, and endeavored to show that without holiness no man shall see the Lord. I asked them what influence these vile songs had? and told them that if they corrupted the heart, they led them further and further from God. They listened well to what I said, and remarked if it was my wish that they should not sing, they would cease. I told them I hoped they would never defile themselves by singing such songs again.

I inquired of a great many people who Kanhoba was? The answer I generally received was, "What do we know?" But if you do not know, why do you come here to worship him? "Every body comes, therefore we come." Some, however, told his origin, and I obtained three different stories. Which is the most correct I cannot tell. I have never seen a book that contained his history, and do not know as there is one extant.

Mr. Abbott gives the stories about Kanhoba's origin at some length, but to readers generally they would hardly be sufficiently interesting or instructive to entitle them to a place here.

Fear of Death—Erroneous Notions of Religion.

While at Murdee there were several little incidents which illustrate the character of the Hindoos. While distributing books, a young man, about eighteen years of age, came and asked for a book. There was something peculiarly interesting in his looks. He appeared thoughtless, gay, honest, and open hearted. I found him, after a little conversation, uncommonly intelligent about some things. I then gave him a tract called "The great inquiry," or "What will be after death?" He took the book and began to read as follows, "Oh reader, after a few years, and perhaps a few days, you will die; your neighbors will come about your door and take your corpse away and burn it." He stopped, and with horror pictured on his countenance, said he did not want to take that book. I asked him why he did not like the book, and said further that I thought it was just the book that such a gay young man should read. "But I fear I shall die, if I read it," said the youth. I told him that he knew very well that

all must die. "Oh yes, we must all die, but here it is said, Oh reader," etc. I could not persuade him to take the book, and gave him another, with which he seemed better pleased. I have reason to believe that many, upon opening this book, have the same feelings. In their own books we often find the following: "Whoever reads this book will be blessed with wealth, children, long life," etc. or by reading this book all sin will be destroyed, and the body will be relieved from all pain, etc. etc. But in this book it says the reader will, after a few years, die. How many know that every body must die, and yet are startled when told that they also will die!

While giving away books, two well-dressed brahmins, nearly out of breath, came pressing through the crowd to inform me that a great man was coming to honor me with a visit and must have a chair. I told them that I had but one chair, and asked if I should sit on the ground. They then asked if I could not sit on my bed, saying that he was a great man—a landholder. I asked them if his father ever saw a chair? By this time the great man arrived, richly dressed, and with a large retinue of servants, one of which had the boy in his arms, (for he was a mere boy of six years old, and was only the son of a great man, which is all the same to a Hindoo.) He was a bright looking boy, and had learned to read. I gave him a tract and sent him away.

One difficulty, which a missionary feels when conversing with the Hindoos, is that they are often unable to comprehend what is said. Not because the missionary is not able to speak intelligibly, as many suppose, but because the truths are new and above their comprehension; and on this account they often get a different idea from that intended to be given.

I remarked to one man, we are all sinners. "True," said he, "why, every furrow we plough we kill a thousand worms." This man needed some instruction as to the nature of sin.

On speaking to them about Christ, one man said he worshipped Christ for six months, but he got no good by it. I asked him how he worshipped him: he said, "I sat down and repeated Jesus Christ, Jesus Christ, over and over, two or three hundred times every day." But this is not the way to worship him, I said; and after explaining the way to render acceptable worship, and telling him that he must serve him as well as pray to him, he inquired where his

image was? But what do you want of his image? "Why how can I serve him without an idol? Where can I put the flowers? Where shall I burn the frankincense? How can I bathe him?" etc. This is the way they serve their gods, and he had no other idea of serving the true God, of course, till after a great deal of explanation. I could mention numberless instances of the same kind, which would show the difficulty of communicating truth. No one, till he is well acquainted with the feelings of the Hindoo, and understands his mode of thinking, can at all appreciate the difficulties in the way of presenting truth to his mind. Who is sufficient for these things? On returning, I found opportunities of conversing with some five or six hundred on the road. I would overtake a company and walk along with them till I had told them of the folly of idolatry and the way of salvation, and then gallop on to the next company, and addressing them in the same manner, would go on to the next, and so on till I reached Ahmednuggur.

JOURNAL OF MR. BURGESS, ON TOURS
TO ASTGAW AND JALNA.

*European Residents—Hindoo Notions of
God and Faith.*

THE fact mentioned in the first paragraph shows how the God of missions can raise up men, even in heathen lands, principally by means of commercial enterprise, who shall perform an important part in disseminating christian knowledge among benighted idolaters, and that too with little expense or care to his church.

June 8th, 1842. I started to visit the village of Astgaw, ten miles distant from Ahmednuggur. There is residing at this village a Portuguese man, professing protestant Christianity. He remains in this heathen village with the professed object of doing good to the people. He has a small school, and in various ways endeavors to benefit those among whom he resides. He has hitherto been supported by private charity, receiving, however, the occasional grant of a small sum from the Church Missionary Society. The prospect is that that society will soon take him entirely under their patronage. He has called on me a number of times, and expressed a strong desire to have some of us visit his village. We regard it as important to en-

courage such individuals by every means in our power. It is an interesting feature in the prospects of India, that the number of this class of laborers is increasing. It is more than possible that that part of the population who are of European descent have not received all the attention from missionaries which they ought to have had. Generally speaking they are superior in intellect and energy to the Hindoos, and have nearly or quite an equal power of enduring the climate. Remarks have often been made conveying the idea, that the missionary, laboring with this class of people, is out of his appropriate sphere, and that success with them is not as important as success with the Hindoos. This appears to me a great mistake. Our mission have certainly obtained some very valuable helpers from the class of people in question. The influence of the individual at the village above mentioned is evidently considerable. Two or three persons give pleasing evidence of having been deeply affected with the religious truth he has communicated. I had a good opportunity of adding my testimony respecting the way of salvation, and my instructions were listened to with apparent interest.

On the 9th of June Mr. Burgess returned from this short tour to Ahmednuggur. On the 15th he started on another tour to Jalna, the town at which Mr Munger was formerly stationed, and where Francis Fonceca, a native convert and assistant, was then laboring alone. It was during the absence of Mr. Burgess on this journey, that Mrs. Burgess was suddenly removed by death.

Arriving at the village of Meeree, the first day, Mr. Burgess writes—

Dismounting for the night, and handing my horse to one of the village gatekeepers, whose business it was to wait upon travellers, I walked toward the temple of Maroote, when I observed quite a collection of people, mostly brahmins. Making the usual salutation, for the purpose of introducing conversation, I inquired, pointing to the idol, a painted stone, What is that red thing there in the temple? *Brahmin*. "Maroote."—And what is that? *Brahmin*. "God."—Ah, that a god! and are all red things gods? Is your red pagota a god? *Brahmin*. "Only have faith and it is."—What is faith? and how is it obtained? *Brahmin*. "Faith is in the mind.

Have faith, and god comes into the stone or whatever else you please."—What! is god thus in your power that he comes at your bidding? *Brahmin*. "Yes, god is in our power."—How is this? Are you not under the English government? *Brahmin*. "Yes."—And is not the English government in god's power? *Brahmin*. "Yes."—Then why do you remain subject to the English? *Brahmin*. "We remain willingly, were we not willing to remain so, we would not do it."

Having thus followed their principles to such an absurd conclusion, argument seemed out of place. I replied by exclamation of astonishment, that they should have the hardihood to exalt themselves above their Maker. They perceived the absurdity of their position and lowered their tone in a remarkable manner for brahmins, and listened attentively and respectfully to a few remarks on the holiness and greatness of God, our own littleness and sinfulness, and entire dependence on him for all we have. In no tour that I have made have I found the people so uniformly ready to listen, and so little disposed to cavil. It was very common for them, after they had heard me, to say, "We will worship idols no more." One acquainted with Hindoo character knows that such promises are not regarded as very sacred, and yet they are indications of a state of feeling different from that which actuates the caviller and reviler.

Schools as a Means of Diffusing Christian Knowledge.

A general remark which I would make relates to the importance of our extending our operations in connection with schools. Sometimes, at a village of seventy-five or a hundred houses, I found not a single reader; and generally, in villages of a population under 1,000 or 1,200, the number of readers will not exceed three or four. These are generally the village accountant and his family. It is not probably very far from the truth to say that, excepting the large villages whose population is 1,500 or 2,000, the proportion of readers varies from one in thirty to one in 150. In the larger places the readers are mostly confined to the brahmin caste. From these facts the importance of schools is evident. Even when a school is kept up in a village but a few months, the advantages are probably more than commensurate with the expense.

Our elementary books contain the fundamental principles of Christianity, and for thirty or forty children to have committed these truths to memory, we regard as a matter of great importance. It is sufficient, with God's blessing, to save the soul. Even if the teachers are heathens, and endeavor to teach heathenism, yet they are obliged to teach Christianity, or lose their wages. In this way the object for which we came here and for which funds are given is accomplished, namely, The communication of religious truth. This is all we can do; and we have almost every day evidence, that our labors are not in vain.

Another consideration is that the villagers, where our schools are located, are far more favorable to us, and more willing to listen to our instructions, and what is perhaps of still greater importance, the teachers themselves are subjected to a course of study of religious truth, which could be secured from them in no other situation. The two brahmin converts, of which you have heard, were for some time teachers of common schools, and now while I am writing, two other teachers, interesting and talented young men, are candidates for baptism, and others still are evidently thinking on the subject of their souls salvation. Such results, considering the small number of our schools, are exceedingly cheering. Oh that we had the means of establishing a school in every village within fifty miles. But at present we have neither suitable teachers, means to support them, nor strength to superintend such an extensive system of operations. Want of funds, however, is now the most prominent obstacle in the way of our accomplishing what we would in this department.

Another general remark I would make in reference to my tour, relates to the difference in the condition of the people in the company's dominions and in those of the Nizam. The number of readers in the latter is less than in the former. The people are more straitened in their circumstances. In every village, without exception, when I inquired, the complaint of oppression and heavy taxation was the same.

From the foregoing accounts, and from others more recently received, it may be hoped that the Lord is preparing the way for rich displays of his power and grace in the vicinity of Ahmednuggur.

Bombay.

LETTER FROM MR. HUME, 4TH AUGUST, 1842.

Prevalence of the Cholera—Hindoo Notions of the Cause and Remedy.

THE last hot season was unusually sickly. The cholera raged throughout all the region. On the island of Bombay alone 2,371 persons died with this disease during the month of May, 841 during the month of June, and a considerable number in April and July. The natives were much terrified, and I was often reminded of the year during which cholera first appeared in the United States. A large portion of the Hindoos believe that the cholera is caused by an evil goddess, named Zurreemurree, who becomes enraged, and in this way, manifests her displeasure. Various means are employed to propitiate her, and thus to stay the work of destruction. On one or two occasions large companies of Hindoos, both men and women, went in procession, having on their heads water-pots filled with water, which was thrown upon the image of Zurreemurree and upon the ground about the image. This was to render the place cool and pleasant, and thus to appease the incensed demon. The same was done to the image of Devi, the evil goddess who causes the small-pox. She is thought by some to be the same as Zurreemurree, merely having a different name and manifesting her displeasure in a different manner. By others she is thought to be superior to Zurreemurree, and to exercise an influence over her. Hence it was judged proper to propitiate her favor.

Zurreemurree is worshipped but little, except when the cholera prevails. Hence the temples built in honor of her are generally very rude, being mere sheds walled on three sides. They are built in haste and soon go to decay, unless there should be occasion to repair or rebuild them. While the cholera raged several of these temples were erected in places where the goddess formerly had been worshipped. Some of them are quite near to us, so that we could distinctly hear the shouts of the worshippers and the noise of their rude musical instruments.

Great numbers of goats and fowls were offered in sacrifice to Zurreemur-

ree, principally by the common people. Sheep were also offered; and on one occasion two male buffalos were sacrificed. The cost of them was some fifteen dollars each. A place was fitted up for the purpose, and during the whole night the people were engaged with the sacrifice. The noise was so great as to prevent our sleeping as usual, though at a very considerable distance. The blood was sprinkled about to appease the evil spirits, and some of it was mingled with boiled rice, which was scattered through the different streets in that portion of the city. This is an unusual sacrifice, resorted to only when the people have become much terrified, and after other expedients have been tried in vain. The expense of these sacrifices is defrayed by contributions. The flesh is afterwards eaten by the lower castes.

While the cholera continued several persons professed to be possessed of the goddess. She was said to take complete possession of them, so that all they did and said was by her inspiration. The period of possession was generally from one to three hours, and it was repeated from day to day. The possessed persons afterwards remembered nothing that occurred while the possession lasted. During this time they were in a state of great excitement. Their bodies were convulsed, and they leaped and danced about in a violent manner. At such times they were attended by persons playing upon native musical instruments in honor of the goddess, which was a means of attracting attention and gathering spectators. I was present one evening where were five persons who professed to be possessed. They moved forward at a rapid rate, accompanied by torches and music. Baskets of boiled rice were carried near them. This they took in their hands and cast it about in all directions, often times upon the people by whom they were surrounded. At times they stopped for a few moments, when the spectators would kneel or prostrate themselves before the possessed and kiss their feet. As they arose ashes were rubbed upon their foreheads by those possessed, and a little of the boiled rice put into their hands. This seemed to indicate that the goddess would be propitious to them. After a time they came to one of the little temples recently erected, where was an image of the goddess. It was merely a stone smooth on one side, with two holes to represent the eyes. As usual, red

lead was rubbed upon it. The sight of the image seemed to render the possessed persons more frantic. They took their places in front, writhing their bodies and acting as though they were either in great pain or bereft of reason. Fire was put upon a censer for the purpose of burning incense; but this they seized in their hands and extinguished, scattering the coals and ashes upon the ground and upon the people. Before the image were placed the offerings, consisting of rice, cocoa-nuts, flowers, etc. These they also seized and distributed to the people, most of whom seemed desirous of receiving a portion. Several large vessels of water were then poured upon the possessed, during which time it was said the goddess took her departure. The persons said to be possessed were nearly naked, and had a wild, excited appearance.

When a person is attacked by cholera, the friends sometimes bring one of those individuals (generally a female) into whom the spirit has formerly entered, and seating her in the temple, worship and burn incense before her. They also beat upon their breasts and play upon their musical instruments, repeating certain exclamations in praise of the goddess, who soon comes and takes possession. Perhaps the possessed will merely send some ashes to be rubbed upon the body of the person attacked with cholera, saying that all will be well. Or perhaps the sick is brought to the place. The possessed will then rub the body with ashes and brush it with peacock feathers, while the friends inquire, "Oh goddess, what remedy shall we employ? What shall we do to pacify thee?" To this she gives various replies, such as, "Present me an offering;" or, "Go into the wilderness and make a feast in honor of me." "Take rice and goats and fowls, etc., go through the town, and here and there put red lead upon a stone and offer a goat or a fowl, and scatter rice in honor of the tutelary deities of those places. Having done this offer a great sacrifice in honor of me." Such instructions are followed, not only with reference to the case of particular persons, but in hopes of propitiating the goddess and thus procuring the cessation of the cholera.

What has just been described is confined principally to the lower classes. The brahmins do not take any part in these proceedings. They frequent the larger temples, where, on some occasions during the prevalence of the cholera, expensive offerings were presented,

mantras* were repeated, and means employed to secure the cessation of the cholera, which indicate as much blindness and folly as the expedients mentioned above. Those brahmins who are employed on such occasions receive compensation or presents to a considerable amount.

The government, during the prevalence of the cholera, fully provided medicine free of expense to all who needed it; and persons were stationed at different places throughout the city to administer it to any who might be attacked. A number of native physicians, who had paid some attention to medicine under European instruction, were employed at the public expense, not only for Bombay, but were also sent to the neighboring places. Medicine was furnished gratuitously to missionaries and others who wished for it, to administer to the native population. Very many of the parents and friends of the children in our schools sent to us when taken with the cholera, and doubtless, in many cases, their lives were preserved by this means.

Siam.

OBITUARY NOTICE OF REV. HENRY S. G. FRENCH.

Mr. French was born in Boscawen, New Hampshire. At the age of twelve years he was sent to Concord, in the same state, to learn the printer's trade. During his twentieth year he was hopefully converted and united with the church there. His missionary spirit soon developed itself, and he at first thought of going to the heathen as a missionary printer. Subsequently, in conformity with the advice of friends, he obtained a regular collegiate and theological education, and in July, 1839, he was sent forth, with others, to reinforce the mission in Siam. After some detention at Singapore, he reached Bangkok in May, 1840, and took charge of the printing department connected with the mission.

The following notices of his labors and the closing scenes of his life are furnished by Mr. Hemenway, one of his associates in the mission.

His former acquaintance with printing, fitted him for being immediately

* *Mantras*. Mystical words or phrases taken from the sacred books and containing the names of some particular god or gods, and repeated with certain ceremonies. The brahmins pretend that the proper use of them not only enables them to bring into subjection the different classes of evil spirits, but even to exercise power over the gods.

useful, upon his arrival in the field. In this capacity he served the cause of our blessed Redeemer, at the same time pursuing the study of the Siamese language, till the disease of which he died confined him to his own house. His labors in this department are regarded by his associates as being very valuable. He not only brought his taste and knowledge to bear upon the improvement of printing in the Siamese character, but while his knowledge of the Siamese language was yet slight, he was able to superintend the printing-office, and thus leave an older member of the mission at liberty to perform other important missionary labors. Mr. French loved his work and was happy in it. He loved the heathen, and delighted to labor for their good. Before he was able to converse much in the language, it was his practice to assemble the men under his charge on the Sabbath, and employ them in reading the Scriptures or such religious tracts as he deemed best adapted to promote their spiritual welfare. This practice he continued to improve upon, as his knowledge of the language would allow, till disease disabled him from attending upon any public duty.

Although possessing a slender constitution, Mr. French had, with the exception of sea-sickness during most of the passage from America, so uniformly enjoyed good health, that he looked forward to years of labor in the missionary field. But God had better things in store for him. The disease of which he died began to show itself in May, 1841, in a stricture in the chest and a slight cough. More alarming symptoms appeared in July. Slight hemorrhage of the lungs commenced, and by turns increased till near the last of October, when they became so profuse and frequent, as to lead him to regard himself as near his end. But a timely application of medicine soon removed this alarming symptom. From this time he did not leave his house or engage in any public business. In the early part of his sickness he had many trials of mind to overcome. To be laid aside from his labors at so early a period was to him a severe trial; but he was soon enabled to acquiesce in the divine will. To give up his wife and child, and leave them in a heathen land, cost him a severe struggle. But he was enabled at length to leave them to the care of Him who has promised to be the widow's God and a father to the fatherless. These trials being overcome, his own spiritual

condition seemed for a time to absorb all his thoughts. On one occasion, being asked whether his thoughts were directed to worldly or spiritual things most, upon his sick bed, he replied, "I am not at all troubled with worldly things. I scarcely think of my own family. But I am trying daily to call to mind my past sins, and every successive attempt brings to light some sin, which before I did not think of." He was asked again, what he felt that he could do in view of his sins. "Oh," said he, "I can do nothing but cast myself upon Christ," and burst into tears. His life was reviewed in reference to eternity. His hopes and evidences were examined. Particular sins were called to mind, and deplored before God. He could see nothing in the past worthy of commendation. He felt that he had nothing to commend him to God. Trusting still in the merits of Christ, he daily committed himself to him; and, during his long and tedious illness, it is believed that he enjoyed, almost constantly, that peace which results from a sense of sins forgiven and iniquities blotted out.

It was a very common petition of Mr. French's, both for himself and associates, that they might be enabled to show the heathen how Christians can die. And this prayer, we doubt not, was answered in his own case. On one occasion, when away from home, in company with a missionary brother and a number of Siamese, he was suddenly seized with bleeding, which for a few moments seemed alarming. But he was perfectly calm. He, however, discovered that the Siamese were alarmed with the apprehension that he was near his end, and immediately said to them, "I am not fearful. The disciples of Christ are not afraid to die." This calmness and peace of mind he possessed through the whole course of his sickness. Often, after a restless, wearisome day, he has been asked whether he had had enjoyment in religion. He would reply, "I have had peace of mind: perhaps it cannot be called enjoyment." He spoke of no flights of feeling, such as are frequently witnessed by those who attend the sick bed of individuals of a different temperament from Mr. French. His temperament was mild. He was a peace-maker, in the scripture sense of that term, and we cannot doubt that he now is made partaker of the blessed inheritance of those who are called the children of God.

As his body grew weaker, his faith grew stronger. Often did he speak of his confidence in Christ, and often of the fact that he had given himself away to him. He did not doubt the ability or willingness of Christ to save him; but such were his views of himself, that he was constrained to say, "I feel myself very unworthy of eternal life." Two nights before his death, waking in extreme exhaustion, he thought his hour might have come. "Well," said he, very calmly, "if God calls, I am ready." On the night of his death, when it was apprehended that he was near his end, Doct. Bradley was called to his bedside. He asked him how he felt, in view of his situation. He replied, with unusual strength of voice, "I can bear witness to the grace of God." He asked him again, whether he could commit himself into the hands of God. He replied that he could. "I feel," says he, "a calmness, perhaps it is a stupid calm. I feel much confidence, perhaps too much confidence." Soon after he uttered these words, he sank down into the arms of death, and his happy spirit took its flight, we trust, to join its kindred spirits in the skies. Thus lived and died our much esteemed but lamented brother.

LETTER FROM MR. CASWELL, BANGKOK, 1ST APRIL, 1842.

Progress in Christian Knowledge.

AFTER mentioning that the mission had been shaping their labors so as to bring certain classes of persons more steadily under a christian influence, Mr. Caswell makes the following remarks. The press, as has been heretofore stated, had previously been unemployed nearly a year, for want of funds.

Our two presses are kept going at a moderate rate. Thus old publications are kept in print, and new ones are added often enough to keep up the interest of those more desirous of reading.

The Lord has owned these efforts at concentration. During the past year we have experienced a season of special awakening among the laborers connected with our mission. So much impression was produced that four offered themselves to the church, though at the time appointed for their reception they all declined taking the vows of God upon them, and only one of them has since joined us. Of that one even, we stand in doubt. Still there is good rea-

son to believe that this season of quickened sensibility to divine things has resulted in enlarging the views of many, causing them to see much more of the true state of their own hearts and of the worth of the gospel. And it has done much to take away the expectation that those who should join us would make gain in pecuniary matters.

There are at all times a few who visit us frequently, and are evidently much interested in examining the christian religion. These persons call upon us perhaps twice or thrice a week for two or three months. Then they commonly fall off, and others take their place. We have good reason for believing that most or all of these persons become convinced of the falsity of their own religion, and favorably impressed in respect to ours. During the last quarter three persons of this description have been in the habit of visiting me. One of these is a very modest young priest. Through him I obtained an introduction to the principal of the wat to which he belongs, to whom I presented a set of our books.

Western Africa.

OBITUARY NOTICE OF MRS. WALKER, WIFE OF THE REV. WM. WALKER.

Mrs. Walker was a native of Dracut, Massachusetts, and embarked at Boston to join the mission at Cape Palmas, in December, 1841, arriving at her place of destination in February, 1842. After a short course of exactly three months from her landing on the coast of Africa, on the third of May, she was removed by death. Her sickness commenced on the 23d of April. From the morning of May 2d, her case became hopeless. Mr. Walker writes—

About two o'clock I retired to get a little sleep. Arose at three and told the physician I wished to know what he thought of her case. Said he, "I have not a shadow of hope for her." I asked him if she knew it. He said she did not. I told him it would not disturb her, and that it was my wish that she should know it immediately. Said he had no objections. Mr. Wilson then very tenderly expressed to her our fears that she could not long remain with us. Said she, "Then you think I must die soon?" She did not appear at all disturbed and lay quiet a few moments. Then the thought of home and friends rushed

upon her mind, and she exclaimed, "Oh my father and mother, brothers and sisters." She was much distressed to think what a sinner she had been, and how little she had done for God. She was then reminded of that almighty Savior, in whom she had trusted. "Oh yes," said she, "he is a great and precious Savior." This was almost sunrise, and all the family were in the room. She proposed having prayers. Mr. Wilson led in prayer. All were affected to tears, except Mrs. Walker. The cloud had passed from her mind. Her countenance was calm and serene as the beautiful morning that was just dawning upon us. When conversing upon death and a coming world, she appeared perfectly calm and in the possession of her usual faculties of mind. On any other subject she could not complete a sentence. The girls of the mission school came to her bed, and she talked to them with an earnestness and affection that seemed to come from the portals of the heavenly world. A number of prayers were offered, and she prayed herself as audibly and connectedly as I ever heard her. She prayed with great earnestness for the children and youth connected with the mission. It seemed as though she realized eternity. I asked her what I should write her friends. She said, "Tell my parents and friends that the time since I left America has been the happiest of my life. Tell them that I do not now, on my dying bed, regret coming to Africa," and said she, "I believe that all my letters to them will confirm them in the belief of my sincerity."

At eleven o'clock she complained of cold, and all our efforts could not relieve her, for it was the icy hand of death that was chilling and freezing up the fountains of life. All we could do was to commend her spirit to God her Savior. I repeated to her a passage of Scripture, but she did not seem to understand it. Her language became incoherent, and her pulse scarcely perceptible. She was suffering intense pain, which was indicated by contortions of the countenance. At one o'clock her pain was apparently gone, her countenance assumed its accustomed smoothness and cheerfulness. At half past four o'clock, P. M., the last pang was over and the spirit ascended to God who gave it. There was not a struggle, not a sigh. It was like the burning out of a taper—like the setting of a summer's sun, it seemed to fade away into the twilight of heaven. Nearly all the boys

and girls connected with the mission were present. We all knelt in her room and Mr. Griswold offered up a prayer to God.

Greece.

GENERAL LETTER FROM THE MISSIONARIES, 10TH DEC., 1841.

Cause of Relinquishing the School at Areopolis.

In the *Missionary Herald* for April of last year was inserted an account of the correspondence had by the missionaries with the Greek government, relative to the introduction, by the order of the latter, of certain religious instruction in the mission schools. The result was that the government persisted in requiring that one of the catechisms of the Greek church must either be taught the pupils by the missionary, or by a catechist appointed by the government for that purpose; and in case the instruction should be given by a catechist, the missionary having charge of the school was forbidden to give any religious instruction in school—even so much as to expound the gospel to the pupils. As the catechisms of the Greek church contained many things which the missionaries regarded as unscriptural and dangerous, they could not teach them. Nor could they, as missionaries of the Board, support schools in which they should give no religious instruction. The termination of the correspondence, and the consequences of the stand taken by the government are given below. Mr. Leyburn at that time had charge of the school at Areopolis, to which reference was had in the correspondence.

In his written reply to this Mr. L., on the ground of conscientious scruples, declined complying with either of the demands made, in the form of an alternative, by the government, maintaining at the same time that an inspection of the laws themselves gave ground for believing that the phrase "sacred catechism," in the law prescribing the studies of Hellenic schools, was susceptible of a more or less extended signification; that the government had given every encouragement to the establishment of the schools in Areopolis, well knowing, as he had reason to believe, the principles on which they would be conducted; and, moreover, that it had, from the time of its own establishment, tolerated other schools of like character, and even given them its counte-

nance.* Mr. L. took occasion also to suggest, that a catechist being once appointed, the object of the government could easily be accomplished, by appointing that he should give instruction at certain hours in some one of the churches of Areopolis.

As all hope of any adjustment of the matter seemed now at an end, Mr. L., with the advice of the remaining members of the mission, began to take measures for closing the schools. His formal notice to the governor on this subject anticipated, however, but a little the last communication from the government, which, whilst it expresses in respectful, and even complimentary language, a regard for the personal character of the missionaries at Areopolis, and the benefits produced by the schools,—“benefits promising still greater ones, should the missionaries conform themselves to the existing laws,”—the government is commanded to withdraw the license given them in 1837 to establish schools in Laconia. Measures were also ordered to be taken for the continued support of the schools at the expense of the government.

The mission, seeing no reasonable probability of such a change of affairs as would again place the schools in our hands, and believing that the continuance of the station without the schools would not, in the present state of society there, promise a degree of usefulness sufficient to compensate for the sacrifice of money and labor necessary to its preservation, unhesitatingly determined to abandon the station at Areopolis.

Doctrines of the Greek Catechism.

To show that they did not act without adequate reasons in giving up the school and

* There have existed, at different times, missionary schools at Tinos, Athens, Syra, Argos, and Patras, beside these at Areopolis. Of these the only schools in which the catechism of the Greek church has yet been received are those of the American Episcopal Society in Athens. Besides which the only other missionary schools now remaining within the kingdom of Greece, are those of the Church Missionary Society at Syra. It is a remarkable fact, that, though the Greek Catechism is not received in the Syra schools, they continue to this time undisturbed by the government. In the year 1830 violent assaults were made on these schools, and attempts were made at Syra to force the catechism and a picture on Mr. Hildner, the superintendent. This gentleman, however, appealed to the government, which then decided in his favor. But this decision, being informally made, was of no avail to us in our late transactions with the government. Whether this former action of the government has shielded the missionary schools at Syra, or whether the catechism is to be forced upon them, we are unable to say.

abandoning the station at Areopolis, rather than receive and teach the pupils the catechism in question, the missionaries make the following statement respecting some of those portions of it which they deemed exceptionable.

After this brief review of the history of this sad affair, the details of which have been from time to time communicated to the Board, and the unhappy termination of which we labored, all of us, for months to avert, we have only to shew the Board and the public the grounds on which, even with the alternative of sacrificing the schools, we felt constrained to decline receiving the catechism; for the last demands of the government in regard to the exclusion of scriptural and religious instruction, would certainly never have been made, had we consented, as at first proposed to us, to receive the catechism “without alteration or subtraction.”

We shall accordingly proceed to quote those parts of the catechism which we consider liable to serious objection. In so doing we do not wish to convey the idea, that each of the several parts of the catechism quoted by us, is in itself so objectionable as alone to form an insuperable obstacle to its reception on our part. This may be true of some of the passages we shall quote; yet all that is necessary to our present purpose is to shew the grounds on which, as a whole, we have rejected the catechism. In order to the fairest possible exhibition of the subject, we shall make our quotations entirely from the Manual of Dabari, which, whilst it is most commonly used in the schools of the kingdom, contains most of the doctrines objectionable to us, in a milder and less offensive form than any other catechetical manual we have found in use among the Greeks; and which, probably on this account, has been adopted, in preference to any other, in the schools of the American Episcopal Society established in this city.

1. It is a great leading fault of the book just named, that it teaches the doctrine of justification erroneously; on this point alone we have found the language of other Greek catechisms less exceptionable than that of the book from which we quote. In regard to the doctrine mentioned, the language of the book is as follows—the arrangement, which is particularly to be noted, being precisely that of the book itself. L. “Justification takes place through

faith in Jesus Christ our Savior, who, through his own blood, has purified us from all our sins." Yet, as if this corner stone of christian doctrine could not be left to stand in its naked simplicity, it is added, even under this first head, that "toward the purging away of our sins contribute, 1. Holy baptism, 2. the eucharist, 3. penitence, (*metanoia*.)" We shall see in the sequel that the last is used as synonymous with confession.

The catechism continues, II. "Our justification takes place through good works, which consist in the fulfilment of the divine law."

Indeed the language of the book in regard to the way of salvation in general is obscure and confused, even where it is not decidedly erroneous. The quotations we shall make will show that it connects salvation with the use of each of several sacraments.

2. And whilst it is defective on justification, this cardinal point of christian faith, the catechism teaches that there are seven "*mysteries*," or *sacraments*. Its doctrine on this point is, indeed, far less objectionable than that of the Roman catholic church, inasmuch as it defines a "*mystery*" to be merely a sacred rite through which grace is communicated to the believer; also ranks the other five mysteries as inferior in importance to baptism and the eucharist; and moreover teaches "*unction*" (of the sick) in a modified form. Yet as it establishes, at least, some rites unauthorized by Scripture, we cannot but regard it as liable on this score to serious objection.

3. It teaches, moreover, the doctrine of *baptismal regeneration*. In an illustration of the term *mystery*, it is said that "in baptism the body is washed with water, and the soul is washed from its sins by the Holy Spirit." Again, in defining baptism, it is said to be "a mystery, in which, whilst the body is washed with water, the soul also of the believer is washed from its sins by the blood of Christ." And again, "By this visible action he (the baptized person) receives invisibly, according to the promise of Christ, the salvation of the soul," with the quotation of the passage in 1 Peter, 3: 20, 21. And once more the hypothetical case of a man is spoken of, who, "after he has been washed from his sins by baptism," again falls into sin.

Of the chrism after baptism (or confirmation) it is also said that "through this sacred rite the Holy Spirit descends

upon the baptized person and confirms him in the grace which he received through baptism, as he descended upon the disciples of Jesus Christ, and as those disciples, after baptism, imposed hands on those who believed, and by this imposition of hands the Holy Spirit descended visibly upon them."

4. *Transubstantiation*. "The eucharist or communion," we are taught by the catechism, "is a mystery in which the believer, under the species of bread, partakes of the very body of Christ, and under the species of wine, the very blood of Christ unto remission of sins and life eternal." And again, "Every true Christian must be assured that in this high mystery he does not receive simple bread nor simple wine; but that, under the kind of this consecrated bread, he partakes of the identical true body of Christ, which was offered on the cross for our salvation, and like bread was broken by divers sufferings; and under the kind of this consecrated wine, he partakes of the identical true blood of Christ, which flowed from his spotless sides and became an atonement for our sins,—for our Lord, giving his disciples bread, said, 'This is my body,'—and giving them wine, said, 'This is my blood.'"

5. *Auricular confession*. It is true that this book employs the mild term "*metanoia*" in application to this rite; but this is only used as a substitute for the term "*confession*" found in other catechetical books. And though some portions of what is said concerning *metanoia* contain what would be in itself a very good definition of repentance, yet this is accompanied by such adjuncts, that the whole passage, taken together, seems to confine the christian doctrine of repentance to the expression of penitence made to a confessor, since the very first sentence of the passage on this subject is as follows: "Penitence (*metanoia*) is a mystery, in which the believer, knowing his sins and having firm confidence in what Jesus Christ has done, receives from God the remission of sins *through the spiritual*," (i. e. the confessor.) Then, after stating that true penitence, (the same word, *metanoia*, being used,) "requires a man to know his sins, condemn himself before God," etc., the catechism concludes on this subject by saying that "this penitence (*metanoia*) must take place in presence of the minister of Christ, for the following reasons especially: 1. In order that he (the penitent) may receive from him

instruction and spiritual counsel; and 2. That he (the confessor) may, in the name of Jesus Christ, announce to the penitent the remission of sins and assure him from the gospel concerning the mercy of God that he has hope of being saved."

6. *The observance of humanly instituted feast-days, as of scriptural obligation, and of co-equal obligation with that of the Lord's-day.* In the exposition of the 4th commandment the following language is held, "The fourth command of God enjoins it upon us, on all the Lord's days and festival days, to leave our labors and employments, come together to the churches," etc. And again, "This commandment teaches us in general not to defile (profane) any day, but especially the Lord's days and festival days by disreputable actions," etc.

7. *The invocation and adoration of saints.* In the exposition of the first commandment, after telling us that "this teaches us with the heart to believe and the mouth to confess one only God, him only to love and honor above all things, and in him only to hope," the catechism continues, literally,—*"To honor the saints, not as God, but as servants of God, who treat him for our salvation."* Here, if the adoration of the saints is not, as the connection would seem to show, designed to be directly taught as a positive duty, arising under the first commandment, it is at least indirectly inculcated as such. It is scarcely necessary to remark that the term "honor" would be understood in but one way by the Greeks.

8. *The use of images.* Under the exposition of the second commandment, after mentioning several classes of those who violate this precept, the catechism proceeds, "We must, however, honor the holy images* (*εἰκόνες*," though it warns against "deifying them."

Nor does it matter essentially that guards are set against giving the saints honor "above God," or "equally with him," (for the catechism uses both phrases,) nor that certain abuses, so called, in the use of images are forbidden, for even these restrictions are conveyed in such language as infers the propriety of saint and image worship.

This catechism therefore teaches, though generally in phrases somewhat guarded and reserved, the worst errors

prevalent in these churches, errors which our own consciences would never allow us to inculcate, nor to aid in inculcating, either directly or indirectly. Much less can we ever bring ourselves to regard the inculcation of such errors as an appropriate part of a missionary's work; nor the support of schools, in which such errors should be taught, as a fit appropriation of missionary funds.

Reasonings from the foregoing Statements.

Nor will the amount of good instruction conveyed in the catechisms of the Greek church at all compensate, in our view, for the errors they teach. Poison is not the less dangerous for being given along with wholesome food. In fact, in a case like this, the error taught in a great measure neutralizes the influence of the truth conveyed; and error may even be made more dangerous, by being taught in a more disguised form, and along with a great deal that is true and good. In such circumstances truth is made to lend the influence of its hallowed name for the sanction and propagation of error.

Nor is it, in our opinion, at all satisfactory to an enlightened conscience, to be told that by the admission of the catechism we should have secured the continued existence of our schools, with facilities for inculcating gospel truth; and that the truth they taught might be expected to counteract the influence of any errors contained in the catechism. We can, for ourselves, never consent to such a compromise between truth and error, nor adopt the principle, especially in missionary operations, that the end justifies the means. The word of God itself expressly prohibits our "doing evil that good may come." "Duty is ours, events belong to God," and it is better to leave events to him, at any sacrifice on our part, rather than pursue unhallowed paths for the accomplishment even of purposes in themselves the most sacred and beneficent. The adoption of the contrary principle would justify all the expedients resorted to by the Jesuits, in China and Hindostan, for the furtherance of their missionary designs, at least so far as those designs were beneficial. And we cannot but add, that the catastrophe which followed the ephemeral and illusive success of their plans affords an instructive warning of the futility and evil consequences of all like compromises between truth and error in like undertakings.

*The Greeks by this term generally mean pictures. They profess to discard all sculptured images, but they are not always consistent with this profession.

Nor are we, even on the ground of expediency, prepared to admit the correctness of the argument just referred to. If whilst these errors were taught in our schools, we were free to combat them, or even to express our opinions in regard to them, and thus able in some measure to counteract them, then indeed our difficulties would be at an end. But in contrary circumstances, such as would have obtained with us in case of our receiving the catechism, who can tell how much of the error taught might take effect in the minds of the taught, especially as the youthful mind receives a great many of its most deeply fixed and lasting opinions on trust, and learns, by the mere force of positive inculcation, to reconcile things in themselves properly irreconcilable. More especially would this hold in a case like that supposed, where, by the tacit reception of them, we should ourselves be virtually acknowledging the consistency of the erroneous doctrines in question with the word of God. Truth, even when taught in its purest form, meets with difficulty enough in working its appropriate effect on the human mind. What then are we to expect when we administer it mingled and adulterated with error? By such a course we should, in our opinion, be tampering, at least, with the eternal interests of men.

But whatever might have been our own views on this subject, the instructions of the Board to this mission would have left us no alternative, but to pursue that course which we have pursued in the present instance.

We need not say with what pain we came to the decision to abandon the station at Areopolis. Our regret was deepened by the fact that the necessity of so doing was not caused by opposition or ill-feeling on the part of the inhabitants of that region.

It may be thought that we might have delayed the breaking up of the station, in the hope of some change in the political affairs of the country, such as would lead to the opening of the schools at Areopolis. But it did not seem advisable to continue the station upon a mere vague hope of this kind, and at an expense of the funds of the Board and the time of the missionaries there stationed. And even supposing such a favorable change of political affairs to take place, such is the instability of these affairs in Greece that there would be no telling how soon, as in our late experience, another change of min-

istry might bring us again into difficulty.

Ojibwas.

LETTER FROM MR. HALL AT LA POINTE,
12TH OCTOBER, 1842.

Treaty and Cession of Lands.

In the autumn of 1837, the Ojibwas by treaty ceded to the United States a large portion of their lands, on the north of the Wisconsin territory and extending from Lake Superior to the Mississippi. How far northwesterly the tract ceded by the treaty described below extends, information has not been received. Mr. Hall writes—

A treaty has just been concluded with these Indians, by which they cede to the United States all their country on the southern shore of Lake Superior and between that and the Mississippi, which was not before sold. They are to receive an annuity for twenty-five years of 25,000 dollars a year in money, goods, provisions, and tobacco. In addition to this, they are to be allowed \$2,000 a year for the support of schools, \$1,000 for farmers, \$2,000 for blacksmiths, and \$1,200 for carpenters. This is to be in addition to the annuity they already receive in consideration of the territory ceded by the treaty of 1837. In that treaty no provision was made for schools. The present treaty provides that the intercourse law shall still be in force, by which ardent spirits have heretofore been excluded pretty generally from this region. If spirits can be kept from the country, I think the treaty will prove a benefit to the Indians. If suitable exertions are made for their spiritual benefit by the churches, I think they will rapidly improve their condition. Though much of their country is poor, there is still land enough for them to cultivate which will yield very well. It is not probable that the country on the borders of the Lake will be settled much for a long series of years.

During the time the Indians were collected, the subject of temperance was proposed to them by the commissioner, Mr. Stuart, and fifteen of the chiefs signed the pledge of total abstinence. This was a movement we hardly expected from them. The Indians seem convinced that very little good comes from drinking ardent spirits, and

that much evil follows the practice; but still they are very fond of it.

I think a very marked change is discernible generally among them in regard to a desire for improvement. There is scarcely a band in the whole country who would not be glad to have teachers among them, though few of them know how to appreciate the value of instruction, and would not take the pains to keep their children in school, unless they could gain some other advantage from it, than simply the benefit of being taught. I do not think the country was ever so open for missionary efforts as at present, nor that the public mind was ever in so favorable a state to preach the gospel successfully among these Indians, as now. I wish there was a missionary with each band throughout the country. It seems to me that a very powerful impression might very soon be made upon them, if we had the means to go forward and spread ourselves. I know the work must be attended with much self-denial and expense. Nor do I suppose the Indians would all become Christians at once. This is not to be expected. But I do not think judicious efforts would be lost. When I look at the wants of this people and the apparent preparedness of the field, I am induced to raise the cry once more for help. Can you not send us help, so that Leach Lake can be occupied again next summer? I feel deeply afflicted that the churches of our denomination have been so backward to do this work.

During the time the treaty was pending, we were visited by all the brethren of the Methodist missions in the country, as likewise by the present superintendent of these missions, and a missionary of the Baptist Board at the Sault St. Marie. We had a very precious season together, the savor of which, I trust, will not leave us for a long time. We had preaching nearly every day for sixteen or eighteen days.

I cannot but look upon it as providential that Mr. Stuart was appointed commissioner to treat with the Indians. He appeared to exert himself all he could to encourage the missionaries, and to awaken all the interest possible in the minds of the Indians, to improve their condition in every respect. His example corresponded with the advice he gave them. For they saw him often in the house of God on week days, and always on the Sabbath, when all secular business with him was suspended. Mr. S. thinks the treaty with the Sioux will be ratified next winter, and if so,

the way will eventually be prepared for the Ojibwas to return in safety to Pokeguma; but if so, it must be many months first. One or two families of the Pokeguma Indians will winter here, and the rest of them will be scattered through the woods.

LETTER FROM MR. BOUTWELL, AT POKEGUMA, 15TH SEPT., 1842.

At page 60 of the last volume was inserted an account of an attack made by a party of Sioux on the Ojibwas residing at Pokeguma. Although the attack occurred more than eighteen months since, the band have not yet dared to return to that place to reside, and missionary operations have been nearly suspended there. The missionaries do what they can, by following parties of Indians to their places of retreat. The terrors of their warfare, it will be seen, are still continued. It is to be hoped that the treaties mentioned in the foregoing article may lead to a better state of things.

Mr. Ely left the first of May with our people for Lake Superior, whither they fled from the noise and excitement of war. As they had no disposition to go to war with their heathen neighbors, they determined to get as far out of its influence as possible. They have spent the summer in the vicinity of Fon du Lac, where they planted small gardens. Mr. Ely and his family have been with them. Where they will pass the winter we yet do not know. At Pokeguma we have seen but few Indians the past summer, and these mostly when out on an excursion to find the Sioux. A war party passed and returned by here in June, bringing back twelve scalps, which they took at the Little Crow's village on the Mississippi, a few miles below St. Peter's. The Sioux were most of them drunk when the Ojibwas made the attack, and rushed out of their lodges with nothing but a knife or a spear. The Ojibwas killed a full blooded Sioux woman, who was living with a Frenchman. They of course make a good deal of noise and utter many threats that they will kill the first white man's wife they find in the Ojibwa country. They have not yet frightened me away, though their threats have somewhat disturbed my wife. How long this state of things is to continue God only knows. It is very trying to us as well as to our people, yet I am confident it will result in good to them. One of us spent the entire winter with them in the most secret retreats of the wil-

derness, carrying our own provisions from home with us. In March I went to their camps, while Mr. Ely and wife were taking their turn of missionary duty, and administered the Lord's supper. It was a deeply interesting scene to them, if I may judge from the spirit of their devotions, as well as to myself. They did not dare to come to the mission to observe this feast and commemorate Christ's dying love with us, and requested us to go to them in their hiding place from their enemies.

Mr. Ely has given or will give you the particulars of a protracted meeting this fall, in which Mr. Wheeler was present and closed with administration

of the Lord's supper, when two more joined our little band of believers. One of them is a man of sixty-five years, I should judge, and the other is the wife of one of our brethren. Another man, of forty-five or fifty years, came out and publicly renounced heathenism and led in prayer. He has a house partly completed here. We have received three special invitations within a year to remove to Mille Lac. But what could we do there in the midst of constant alarm and war? Besides, if this place is abandoned, that is the next most contiguous to the Sioux, and of course would be the centre of attack.

Proceedings of other Societies.

Foreign.

WESLEYAN MISSION IN WESTERN AFRICA.

Commencing a Station at Kumasi.

THE English Wesleyan Missionary Society has for some years maintained a prosperous mission at Cape Coast Castle and the vicinity, on the Gold Coast. In 1839 the Rev. T. B. Freeman, one of the missionaries there, made a tour of about 200 miles to Coomassie, or Kumasi, the capital of the Ashanti country; and having been favorably received by the king, and having subsequently visited England, he returned to Cape Coast with presents for that chief, and with a band of missionaries and other preparations for establishing a mission at Kumasi. A circumstance favorable to the success of the undertaking was the return to their own country, in company with the missionary pioneers, of two Ashanti princes who had been educated in England, and came out to Cape Coast with the Niger expedition. Their course of 200 miles lay through the forests of Guinea. The king had done much to prepare the road, especially as the company approached Kumasi. Still the presents for the king, one of which was a fine carriage, with all the conveniences for the journey and the effects of the missionaries who were to remain in the country, must be transported by men. Besides the missionaries, therefore, the company consisted of more than 300 carriers, in addition to a serjeant and six soldiers, an interpreter, and other attendants.

The company started from Cape Coast on the 6th of November, 1841; and after encountering various hardships, having to cross rivers

and ravines, and often to cut their way through the thick jungle, exposed to the deadly exhalations of those countries for more than a month, they arrived safely at Kumasi on the 13th of December. Here the king, who was expecting them, and had prepared a house for their accommodation, received them with much cordiality. Liberal presents were made to them by him, consisting of provisions in variety and gold dust, to the value of between \$200 and \$300.

After various interesting interviews with the king on Christianity, civilization, slavery and the slave-trade in Ashanti, holding religious worship repeatedly with his people, becoming acquainted with their notions and customs, visiting important places in the vicinity of the capital, answering objections to schools for instructing the people, and in other respects preparing the way for the successful prosecution of missionary labor, Mr. Freeman, on the 31st of January, 1842, started to return to Cape Coast, where he arrived on the 9th of February.

During the detention of Mr. Freeman at Kumasi a destructive fire occurred, by which half the town was laid waste and ten persons lost their lives. Of the conduct of the inhabitants during the conflagration, most of whom were probably influenced by the notions of fate entertained by the devotees of the Mohammedan and fetish delusions, Mr. Freeman remarks—

An aged Moor perished in the flames. One of his hands was the only part of him that could be found. The Moors acted very foolishly during the fire, and exposed themselves to much ridicule. The poor old man who perished in the flames, had been requested to make his escape before his house took fire;

but he obstinately refused, saying, God would preserve his house. They showed no activity in attempting to check the progress of the fire even near the royal residence. While we were busy laboring with our hands, three of them stood praying; one of them held up some of his fingers, and kept moving his hand steadily backward and forward; another counted a string of black beads. Several fetish women stood before the king's house, using their incantations, and the people as they passed, busily engaged in checking the progress of the fire, told them to get out of the way with their nonsense.

Mr. Freeman further remarks—

The town wears a most melancholy aspect. Thousand of persons are burnt out of house and home. I learn that a considerable quantity of gold-dust and ivory has been lost by the fire, and ten persons have perished. The king sent a messenger, to thank us for our exertions on Saturday. Early in the morning the king was out in the town surveying the ruins. In the afternoon Osai Kujoh came to our quarters, sat and talked with us about the fire, and then asked me to show him my insects. He thanked us for our exertions during the fire on Saturday; and on our expressing our regret at the catastrophe, he said, it was cause of thankfulness to God that we have any houses left. Such an expression as this may sound strange to an English ear from the lips of such a person, but it is no more strange than true. The king also referred to the Divine Being when I conversed with him on Saturday evening.

Notices of the Scenery—Tendency to Civilization.

Of the gorgeous scenery which met the eye while passing from Mansu to the Prah river, Mr. Freeman writes—

The heat is very intense. In the afternoon I went up the river, for a short distance, in a canoe. The weather was fine and the scene indescribably beautiful. From the very great quantity of rain which has recently fallen, the river is higher than usual for the season of the year; and the increased depth of water greatly adds to its beauty. The foliage of the trees on its banks baffles all attempts at description. The gigantic *bombax*, covered with climbers, towering high above the other trees of the forest; the numerous varieties of *mimosa*, growing from fifty to seventy feet high, and presenting to the admiring eye all the gracefulness and beauty of *mimosa sensitiva*; the bamboo-palm, with its beautiful leaves, from eighteen to twenty-four feet in length; the *eleis gheniensis*, nearly equal in beauty to the former, and its interest heightened by its almost life-sufficing qualities; the plantain-tree, with its splendid foliage and beautifully nodding bunch of fruit; the gaudy plumage of the birds, warbling on banks and flitting across the stream; and the ever-grateful, ever-pleasing sound of the rapidly-running waters, —all combined to form a scene of the most magnificent description.

Roll on, ye dark-brown waters, in obedience to the Almighty fiat!—help to swell the proud waves of that ocean which bear the glad mes-

sengers of peace and the glad tidings of salvation to these dark and benighted regions; return again in showers to water the thirsty earth; beautiful emblem of those showers of heavenly grace which will in due time water the moral desert of Africa, and cause it to rejoice and blossom like the rose,—those showers, the droppings of which are already felt and seen, and which are already beginning to produce the blessed effects! Yes, it is no wild enthusiasm to hope, to believe, that the day is coming when the waters of the Prah shall wander through christian realms, with more minds to admire its beauties, to appreciate its worth, and to adore the God of nature, the God of grace, who causes its streams to flow.

At Dumpasi, a large town, far on the way to the capital, the majesty and beauty of the forests call forth the following remarks—

The scenery about Dumpasi, though not so bold as that of Quisah and Fomunah, is still very beautiful. The town is skirted on one side by immense forest-trees, chiefly silk-cotton, towering to an enormous height, (from one hundred and fifty to two hundred feet;) and, as the shades of evening approach, the appearance of the dark green foliage of the underwood, the huge grey trunks of the trees running perpendicularly to a height of eighty or one hundred feet entire without a branch, above which the huge arms extend themselves almost horizontally to a great distance, presenting one of the most majestic objects on which the eye can rest; the empurpled heavens appearing in the mighty distance beyond these sylvan shades, while the gentle zephyr is scarcely perceptible as it wafts over the way the balmy fragrance of some of Flora's richest beauties,—all combine to produce a scene bordering on enchantment. The peaceful sylvan shades of the interior of Guinea are peculiarly grateful to a reflective mind. In walking through these beauteous scenes, I felt the force of the following lines of an eminent poet:—

“’Tis the pure hour for poetry and thought,
When passions sink, and man surveys the heavens,
And feels himself immortal!”

That the king of the Ashantis is able to appreciate some of the advantages of civilization, appears from what is said below.

The roads are beautifully cleared and prepared for us. We have to day passed over several streams by means of temporary bridges, which have been thrown across by order of the king, to facilitate our journey with the carriage. These are the first attempts at making bridges which I have ever seen in the interior. They are constructed in the following manner: some stout forked sticks are driven in the centre of the stream, at convenient distances, across which are placed some strong beams, lashed to the forked sticks or posts with withes, made from the numerous climbing plants on every hand. On these bearers are placed long stout poles, which are covered with earth about from four to six inches thick, and this completes the bridge. Great and important results are often produced by little things. And who knows to what this may

lead? Our taking up the carriage is the cause of a better road being made through this part of Ashanti than has ever been seen before, according to the unanimous testimony of all the people; and good roads are one of the greatest means of promoting civilization, as well as an almost universal indication of national improvement.

Human Sacrifices and other Cruelties practised—Other Notices.

At Eduabin, a town visited on the journey, Mr. Freeman writes—

To-day I have heard of, though I have not seen, a repetition of those bloody scenes with which I became too familiar on my first visit to Ashanti. We stopped to take breakfast at Amafuri, a pretty croom about a mile and a half from Bekwah, a very large town, the residence and domain of Bekwah Osai, one of the most powerful of the Ashanti chiefs. As the road to Kumasi does not pass through Bekwah, we sent messengers to Bekwah Osai to present our respects, etc.; and, on their return, we were informed, that a human sacrifice had been made in the town, and that the poor victim of this cruel superstition was lying exposed in the public street.

Merciful God, send down thy Spirit, enlighten these pagan minds, and save the purchase of thy Son's most precious blood!

"Assert thy worship and renown;
O all-redeeming God, come down!"

Eduabin is beautifully situated on a small hill, surrounded by a splendid landscape. Its population may be from seven to eight hundred, including its little crooms around. It is not now in that dilapidated state in which I found it on my first visit to Kumasi: the houses are in better repair, and several new ones have been erected.

And again at Kumasi he writes, in view of similar appalling scenes—

In the afternoon I heard that a chief had died, and that three human sacrifices had been made in the town, and the mangled victims left in the public streets, as usual. O God, have mercy upon this benighted people! I saw a lad near my quarters who is one of the king's executioners. He had decapitated a poor victim in the morning. He appeared to be from sixteen to eighteen years of age. I asked him how many persons he had decapitated: he answered, "Eighty." Oh awful fact! eighty immortal spirits hurried into the eternal world, by the hands of a boy under eighteen years of age, and he only one of a large number engaged in the same dreadful employment! Surely, British Christians will not relax in their exertions to send among the Ashantis the harmonizing gospel!

From the same town Mr. Brooking writes at a later period—

There have been two chiefs executed since you left; one on Saturday evening, and another on Sunday evening, for several crimes of which they have been found guilty. I quite unexpectedly saw the one that was decapitated

on Sunday evening. He was killed at the head of the street in which we live, just before the conclusion of the service. Immediately after I went out a few minutes to enjoy the evening air; and when I arrived at the head of the street, I saw the poor creature just bound to a pole with both his hands lopped off. The executioner then cut off a part of the chin with the beard, after which he was carried away. Judge of the feelings which it produced in me!

Of another king on the same coast, the Rev. William Allen writes—

In reference to the character of this king, I may remark, that he is supposed to be more barbarous than the king of Ashanti. A short time since the king's mother died, and, to honor her, he caused twenty men, twenty women, and twenty young girls, to be sacrificed. They killed first a man, then a woman, and then a young girl, and continued to repeat it, till they had killed the whole number. The females they killed by striking them at the back of the head with clubs: they partly cut the throats of the men, and then tied ropes to their legs, and drew them round the town, their throats still bleeding, and men following them with clubs, striking them on their stomachs; and when they brought them back to the place from whence they started, they cut off the heads of those who were still alive. The bodies of both males and females were thrown into a hole in the bush, to be food for beasts of prey. This king orders the head of a person to be cut off for a very trifling offence. I saw a large tree growing near to his house in one of his court-yards, the trunk of which was lashed round with the skulls of human beings: there are not less than fifty human heads tied to that tree! I saw also several of his large drums, which are tied round with human skulls.

Mr. Freeman gives the following account of his interview with the Ashanti king relative to slavery and the slave-trade—

The magnificent sacrifices and exertions which England has made, and is still making, against slavery and the slave-trade, and to benefit Africa, filled his mind with astonishment; and he appeared amazed at the idea of such noble disinterestedness. He said he allowed none of his people to sell natives of Ashanti into foreign slavery. "The small tribes in the interior," he remarked, "fight with each other, take prisoners and sell them for slaves; and as I know nothing about them, I allow my people to buy and sell them as they please. They are of no use for any thing else but slaves: they are stupid, they are little better than beasts." I answered, If the Dutch can take them to Elmina, and make valuable soldiers of them, it is a proof that you could make use of them in some way in Ashanti; which would be more beneficial to the country than selling them out of it. He evidently felt the force of the remark; and, with a smile on his countenance, dropped the subject.

At Kumasi Mr. Freeman notices the following curious fact in natural history—

After dinner we sung some hymns, and then went out for a walk. On our way home I saw

the corpse of a young slave, about twelve years of age, slung to a pole, and carried by two men. This led to the disclosure of a fact of which I had hitherto been ignorant, namely, that all slaves, except a few favored ones, are considered as not worth the trouble of decent burial, and are consequently taken and thrown into the water which runs round the town, where they are eaten by the thousands of fishes which the small river contains. No persons are allowed to touch these fishes. They are nearly the color of an English eel, from twelve to eighteen inches long, about the thickness of a large English trout, and the head much more flat than that of the dolphin. They are so tame, that if a person stand near the water where the descent is very flat and gradual, and first throw a few crumbs of bread into the water and then drop some on the dry land close to the water's edge, they will actually come several inches out of the water after them. I had often heard of these fishes, but was incredulous until the other day, when I saw at least fifty of them in the water, not more than three or four inches below the surface, tumbling one over the other to obtain the crumbs thrown in, like so many boys scrambling for an orange; and some of them, by a powerful motion of the head and tail, managed to get several inches out of the water to obtain the crumbs, and return to their natural element.

Of the annoyances to which a missionary in those parts must be subjected, Mr. Freeman writes—

Last night the ants invaded my dwelling, and came on my pillow. While I was sleeping, one or more of them got into one of my ears, and, I suppose, the noise they made, together with their running over my face, (for they were very civil, and did not bite me,) aroused me from my slumbers. I brushed them from my pillow, took some cotton-wool, dipped in spirits of hartshorn, and put it in my ears, and was soon again locked in the arms of sleep. Early in the morning I woke up, and found about me more ants than before: I was obliged to comb and brush them out of my hair. Some may ask, "How could you sleep under such circumstances?" To such I would say, it is astonishing how soon a person can, if he try, become inured to those inconveniences. I have often slept on the ground, in a place no better than an open shed, with no visible protection from snakes, scorpions, centipedes, etc., without any fear, or any annoyance. A happy confidence in divine protection will ever compose the mind, amidst dangers and privations to which travellers are exposed in barbarous regions.

The latest accounts from the new mission at Kumasi, state that schools had been established and were doing well, and the disposition of the king and other high chiefs was such as to encourage the missionaries to anticipate a quiet and successful prosecution of their labors.

Respecting this mission, the Rev. J. L. Wilson, who recently visited it, says, under date of 16th of June, 1842—

It is now less than eight years since the first missionary attempted to establish a mission on this coast, and now there are not less than a dozen large and respectable worshipping congregations in the bounds of the mission. Hundreds have been converted to Christianity; a station is established in the bloody capital of Ashanti; and there is a demand for schools and preachers in the surrounding country, which the missionaries are utterly unable to meet. And be it remembered, that this mission was the child of affliction. The first missionaries fell in as rapid succession as have those of the American missions in Western Africa.

MISSION OF THE GENERAL ASSEMBLY'S BOARD, IN NORTHERN INDIA.

The missionaries of the Lodiana mission find their labors attended with some encouragements, and there are a few inquirers after christian truth. Most of the people, however, are either so held in check by fear of public sentiment, or so wedded to their superstitions, or so shielded by their self-righteousness, as to render all human power or reason quite inadequate to lead them to embrace the truth.

Of the manner of life in the villages adjacent to Lodiana, and some of the notions of the inhabitants respecting the nature of sin and holiness, the reader will obtain information from the paragraphs which follow.

These villages are situated in a deep valley, and surrounded by beautiful little spots of cultivation, at present covered with Indian corn, rice, and various kinds of pulse. In the deeper ravines are a variety of trees that generally flourish in "everlasting green." The villages are composed of neat little stone houses, plastered and white-washed, and bordered inside and out with red clay wash. The roof is usually of clay, laid on poles that are placed close together, in a horizontal position. The clay is beaten hard, and if care is taken to keep it well beaten, the roof seldom leaks. Within the house it is customary to have two small dark rooms, one for a cooking apartment, the other for sleeping. The cow-stable is a necessary appendage, and is generally under or in one end of the dwelling-house. Occasionally the cows occupy the upper story, and have sometimes disputed the passage with me in ascending the stair-way, while they were descending.

To molest one of these deified animals, would be an offence to a whole village. Yet, it is very common, to see the males yoked in the plough and not unfrequently beaten unmercifully by the Hindoos themselves—their adorers.

In the second village I visited I found only one old woman. In this there are ten houses, but the inhabitants, with the exception of the one mentioned, were all out at work in the fields; as it was becoming late, however, they soon began to gather in for the night. The first man addressed, said he could not read,—did not know any thing except to guide the plough,—that, in ploughing the fields and cutting grass and leaves for his cattle, wood, etc.,

he destroyed thousands of lives (meaning insects,) that on this account he was a great sinner, and could never be saved, and that all farmers were like himself. To this confession all consented, and intimated that all my instructions were thrown away upon them.

Mr. Jamieson, from whose journal these extracts are taken, having shown to some of his hearers that bathing in the Ganges could not remove their sins, proceeds—

This prepared the way for preaching Christ, and the efficacy of his blood in cleansing from all sin. One man said, without an image of our God, no Hindoo would worship him—that no person could worship an object he could not see. I told him, God was without bodily shape, that we could only see him with the eyes of our hearts, and that the images of bulls, calves, elephants, and half-men, and monkeys, etc., which they worship in place of God, could not save them. Another man said, God is all pervading, that it was he who was speaking in me, and that he resided in every thing, and that every thing might be worshipped as God himself. I asked him to listen to the ticking of my watch, and tell me what produced the sounds he heard, and if the maker inhabited it. No! said he, it was made so. I then said, as the watch-maker gave the watch the power of ticking without residing in it, so God had given men the faculty of speech. And that, while God is ever present, yet he does not reside bodily in any of his works. This gave me quite a triumph over the poor man, and turned a laugh on himself.

Visited several villages to-day, but found few people. At one place had a long conversation with a physician.

As the shastras contain the whole Hindoo system of medicine, the medical profession is almost exclusively confined to the religious teachers, who alone read Sanscrit. This profession, as is the case with all others in India, admits of no improvement. It would be sacrilegious for men in this dark age to even think of amending what was written by the deotas in the golden age. Hence, in administering medicine, the osteology and absurd system of the shastras is the physician's only guide. Observation and experience have nothing to do in this matter. In fevers they defer giving medicine until the disease is ripe, as they call it, and then, without any regard to the state of the patient, it must be given at orthodox times. Their medicines are generally vegetable, and in compounding them the rule in many cases is, to mix twenty-four or thirty ingredients together, the more the better.

What follows will show on what a narrow and crumbling foundation they build a system of self-righteousness.

This evening preached to a few people at the bazar school-house. The teacher of the school, my native teacher, and another brahmin were present. The former having been in our employment more than two years is well acquainted with the gospel, and although he acknowledges it to be very good, will not embrace it. He contended he was holy, the only sin he was guilty of was taking seven ru-

pees per month from me for teaching school,—that this was covetousness, and drew his thoughts from God. I told him, that on account of sin, God had commanded us to earn our bread by the sweat of our brow, but at the same time demanded our supreme affections,—that we should labor with our hands, or minds, and at the same time serve God with our hearts. I also reminded him of the pharisee and publican, he had often read about in the gospels, and warned him to beware of self-righteousness. My native teacher then quoted a Sanscrit verse to prove that a man's virtues and vices will be put in a balance, by God, and for whichever preponderates he will be rewarded. This is often brought forward in argument by brahmins.

Met with several persons on the school-house verandah this evening for conversation. A brahmin, who often attends, argued that he was perfectly pure, but when questioned closely, even as to his outward observance of the ten commandments, he could not say as the young man to our Savior, "All these have I kept from my youth up." A shop-keeper, who has for a long time been an inquirer, asked him a few questions as to his practice, which upset all his supposed goodness of heart, and highly incensed him. He ordered the shop-keeper to be gone from his presence, and mind nothing except his scales, as that was the business for which he was made.

AMERICAN BAPTIST MISSION TO THE TELOOAGOO.

The Telooago People—Continued Hook-Swinging at a Festival.

THIS mission was commenced at Nellore, a town near the shore of the Bay of Bengal, 110 miles north of Madras, in the year 1840. The Telooagoos, for whom it was designed, are a large community, embracing some 7,000,000 or 8,000,000 of people, speaking the same language, and regarded, in respect to character, as superior to most of the natives of peninsular India. They extend from Madras, where they constitute a considerable portion of the population, over the country north and northeast. Less missionary labor has been bestowed upon them than upon almost any other community of British India. Indeed there are scarcely a half a dozen missionaries now in their country; and so recently have they begun their labors that it is hardly time to look for results. In August of last year Mr. Van Husen attended a great festival held at Cota Van Kardoo, between Nellore and Madras, at which many thousands assemble, and each day's abominations were increased by the swinging of numerous individuals on hooks as described below.

While distributing books and speaking of the things of Christ, in the midst of a dense multitude of perhaps 8,000 idolaters, Mr. Van Husen says—

In the centre of this vast collection is the swinging apparatus, circumscribed by a mound of earth raised about two feet, and having a radius of fifty feet, which forms the boundary of approach to the people. It resembles a crotch and pole for drawing water in America, and is made to perform a rotary and perpendicular motion by reason of a socket and pivot. Large ropes are attached to each end of the lever, by which it is drawn down and raised at pleasure. The gaudy idols borne on men's shoulders, attended by spearmen, drummers, pipers, dancers, etc., have arrived with their victim at their respective places of destination. While the man is being suspended from the massy beam, by means of a small cord, one end of which is attached to a double-pointed hook which has been inserted under the two large tendons of the back, an almost breathless silence pervades this entire multitude. A universal cheer by clapping the hands thrills like an electric shock the multitude, as this devotee to ignorance, superstition, and idolatry, rises and swings in the air. Flowers, leaves, strips of cloth and paper, are thrown by him in every direction, which are seized by hundreds of uplifted hands below, as so many priceless and imperishable treasures. He has performed five revolutions in five minutes, and hundreds of voices swell the interrogative, How many more? The response is, five more, and away he moves, raising both hands joined at the palms to the forehead, expressive of devout homage to the smiling divinities below. The tenth is done, and he descends from a height of sixty or seventy feet amidst the cheers of the enthusiastic multitude. A second has performed the same process in the same time, and the people are dispersing for the adjacent villages. Oh could the last rays of the sitting sun transmit this scene, in all its solemn reality, to the shores of my native land, and indelibly impress it upon the affections of those whose minds have been illuminated by the rays of the Sun of Righteousness, and whose hearts have been renovated by the genial influences of the Holy Spirit, I should hope it might suffice; "but if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

On the next day Mr. Van Husen writes—

The multitude that witnessed the swinging exhibition was more dense than on the previous day. While one of the men was swinging, a butterfly was observed flying over, when instantly hundreds of voices exclaimed, Behold! behold! the goddess is pleased, is pleased. The divinity, it is believed, assumed, for the time being, the form of the butterfly, as expressive of her highest gratification in reference to the object of her complacency.

Eager Desire for Books.

But even these deluded and infatuated creatures were quite clamorous to obtain christian books, and willing to take into their minds that knowledge which might, through the teachings of the Holy Spirit, make them wise unto salvation.

The persons to whom we had promised books on the previous day were early at the

tent, importunately soliciting them, not only for themselves, but also for their friends, who had accompanied them hither; among whom were the two principal men of the feast, who had come for conversation and books. On their appearing before the tent, I invited them in, and caused mats to be spread, on which they seated themselves most respectfully. Their persons, of a gigantic stature and well proportioned, were decorated with the finest muslin and ornaments of gold. Addressing them through an interpreter, I said, Friends, why have you come and what do you desire? "To pay our respects and get books," was the reply. "To speak to the people and give books we have come hither; but we cannot well endure what we here see and hear." "The observance of this festival from time immemorial," they replied, "has been a great blessing to the people." How a blessing? "Ruin has been removed,—the fields, the herds and flocks, and the human species, have brought forth plentifully; besides, various diseases have been averted, and the favor of the deities obtained." How can you ascribe these things to your divinities, seeing they are without life,—the work of men's hands and borne upon their shoulders? Here a pause ensued, and an attempt made to change the topic of conversation.

In the afternoon we received a call from the tahsildar, accompanied by six or eight of the principal men of the village, whose avowed object was conversation and books. Their manners were kind and affable, and their entreaties importunate for books for themselves and the people of their village. We were under the painful necessity on this, as on former occasions, of replying, our books are all gone. We have sent to N. for more, but they do not arrive; we think they will be in this evening or early tomorrow morning. "What is in those bags?" said one of the party. No books, I said, examine and satisfy yourself. "What books are those?" said another, (pointing at my English bible, a copy of the Psalms and of Matthew.) Those, I replied, we keep with us to read to the people who call at the tent. The former you cannot read, and the latter we cannot give. "That is proper," said a third, "and you ought not to desire them." "I can read English," said a fourth, "will you give me the English bible?" These, together with the former, drew a large collection of people around our tent, which being endangered, and our patience almost exhausted, we resolved on leaving it for a more quiet retreat. Accordingly we walked into the fields and groves, but they followed hard after, saying, "We have come a great distance—must return—give us books, sir: give us books, sir." A thunder storm just at night dispersed the people and prevented a third man from swinging.

At three o'clock, P. M., two head coolies arrived with books, to our great joy. But they were all disposed of in less than an hour. What are two hundred portions of Scripture among so many! Towards the last, the books were snatched from our hands, and as we feared, might be destroyed by the contending parties. We are, however, cheered with the prospect of receiving an additional supply, as two bullock-loads were despatched by Mr. Day on the previous day.

At ten o'clock, P. M., our hearts were gladdened by the arrival of two bullocks, with

books and letters from the mission circle at Nellore. Hundreds were in waiting to whom we had promised books, and who were about to leave for their distant homes. Several fruitless attempts were made to satisfy the craving multitude. At first we occupied three different places, in order to draw the people away from the tent, and to divide them into three companies, the better to effect our object. But in this we were soon foiled, as the want of air, the vociferations of hundreds of voices, "Sir, to me a book will you give?" and the taps, the knocks, the twitches, and the press upon our person obliged us to desist, and devise another expedient less objectionable. It was now proposed that the people should be seated around us, assuring them that on proving their ability to read, the books would be theirs. But here, too, as before, we were entirely defeated; for, while attempting to give books, scores of hands were extended, each determined to seize the prize. What to do we knew not. We could not repair to our tent with any reasonable prospect of safety, and to get ourselves and books away from the multitude was impossible. While in this dilemma, E. proposed to ascend the venerable olive, and to give books to the eager multitude below; this had the desired effect, for being perched on one of its spreading boughs, eight or ten feet from the ground, he poured the truth into their ears, and dropped the books into their hands, while Mr. M. and myself tested their ability to read, and endeavored to impress the heavenly message upon their hearts. A venerable old man, from Nidupetta, just ready to drop into the grave, on hearing and receiving the gospel, called it the *Inbavertamaum*, (the good news.) He seemed at a loss to express his gratitude. The truth may reach his heart even at the eleventh hour. Though the last day of the feast, and the

pagantry more imposing than on any of the previous days, yet many persons remained during the whole time of swinging, the earnest solicitations of friends to the contrary notwithstanding, apparently much interested in what was communicated, and evidently intent upon the object of their desire. I think that during the last three days we could have given two or three thousand portions of scripture judiciously, and which, in that case, would have been carried to different parts of the interior of the Teloogoo country, with a reasonable prospect of their being read and preserved. But we feel grateful for the privilege of giving one thousand, and as many tracts, and shall most ardently supplicate the divine blessing to attend them.

An old man from Kismapatam appeared much interested in what was communicated on the subject of a free and full salvation by Jesus Christ, and begged several books for himself and friends. On being told our books were nearly all gone, and that it was our intention to call at K. on our return to N., he seemed satisfied. The idols and hundreds of persons witnessed the taking down of the swinging apparatus, (which occupied most of the morning,) and its safe deposit in the idol's temple. During the afternoon they have feasted themselves to surfeiting upon sheep and lambs, upon goats and kids, and upon berries and fruits of different kinds. The poor have been supplied with food from a common store provided by persons residing in the place, and the managers of the festival. Its entire expense is probably not less than 2,000 rupees. All is silent and solemn as the grave. The people are all gone, and the idols have resumed their repose. We shall leave this place for Malahum some time during the night, and may the Lord prepare the way before us.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

WESTERN AFRICA.—From Cape Palmas Mr. Griswold writes September 10th—

The papists do not seem to succeed in gaining influence among the people so well as they desire. The natives say they are nothing—are *wa-wa God-men*, that is *bad God-men*; that they set out to go to God, but stopped half way. They look upon the papal pictures and relics as they look upon their old gree-grees, and esteem them as heathenish. The papists do not succeed much better with the colonists. One woman, who cried out on their arrival, "My God has come! my Savior has come!" has become offended and left them, as have others who joined them on their arrival.

Mr. Walker writes from Cape Palmas September 20th, that his health was never better than for a month or two previous. Mr. Griswold writes October 4th, that they were hourly expecting a vessel to take Mr. Walker and Mrs. Wilson to the Gaboon. He was expecting to remain a while, and perhaps permanently at Cape Palmas.

NESTORIANS.—Doct. Grant writes from Ti-yary, among the Mountain Nestorians, 12th September, that he had been brought into the most intimate and friendly relations with the most influential of the Hakary Koords, during the two or three weeks he had been in the mountains, and had been most hospitably treated by them as well as by the Nestorians; and that he had made partial arrangements for establishing two stations at Ashetha and Lezan. The Koordish chief has given him a writing, approving of the missionaries entering and residing in the Nestorian villages, and the establishment of schools.

SANDWICH ISLANDS.—On the 6th of August Mr. Rowell, who sailed from Boston on the 2d of May, in the brig Sarah and Abigail, in company with Doct. J. W. Smith, writes from Valparaiso that they had had a very comfortable and prosperous passage of ninety-six days, and expected to sail for the Sandwich Islands, whither they were bound, on the 8th. At Valparaiso they found the Victoria on board which

was Mrs. Thurston and her children, and Mr. and Mrs. Damon, these having sailed from New York on the 10th of March, and having had a boisterous passage.

CHEROKEES.—By a schedule which Mr. Worcester, the superintendent of the Cherokee mission-press, has furnished of the printing executed at that press, it appears that the number of copies of books and tracts printed, including different editions, exceeds 50,000; of which about 70,000 were principally in the Cherokee language and character, and the remainder in the Choctaw, Creek, Wea, and English languages. The whole number of pages printed exceeds 4,700,000.

Some Proceedings.

THE DAYSPRING.

THE Dayspring for January will be forwarded to those only who request it, and pay for it in advance. Subscribers for last year will please notice this, as there will be *no deviation from this rule*. None sent in packages of less than eight copies to one address.

Terms:—8 copies	\$1.
20 "	\$2.
33 "	\$3.
60 "	\$5.

FINANCIAL CONDITION OF THE BOARD.

THE donations and legacies received during the month of November amount to \$17,000. Last year, during the same month, they amounted to more than \$49,000; and the average for that month for five years preceding the present, has been \$25,500; showing that the receipts for that month, this year, are about \$32,000 less than they were last year, and \$11,000 less than the average for the last five years.

With November closed the first third of the current financial year. The receipts for these four months fall below \$64,000; while last year they exceeded in those months \$114,000; and for the last five years, have, on an average, exceeded \$79,000;—less this year than last by more than \$50,000, and less than the average for five years by about \$16,000.

The necessary expenditures during the last four months have exceeded the receipts by more than \$26,000.

The average receipts for the first four months, of the last five years, have varied little from one third of the average total receipts for those years. If the receipts during the first third of the current year should prove to be one third of those for the whole year, the amount for the year ending July 31st, 1843, will be less than \$192,000.

If this should be so, the expenditures of the year must exceed the receipts by not less than \$50,000. It is scarcely possible to arrest the progress of things so as to prevent it.

Nor is this owing to enlargement of the operations of the Board. The number of missionary laborers at the missions is about twenty less than it was last year, and no greater than in 1837. Nor is it owing to the Committee presuming on the receipts for the current year being equal to those of the last. Aware that they might not be, they calculated accordingly; and apprehensive that the missionaries might feel encouraged, by the large monthly receipts which they saw acknowledged last year, to increase the expenditures at their several missions, the Committee on the 10th of May last addressed to them all a circular on the necessity of keeping within the limitations prescribed for their respective missions. The limitations last year were graduated on the estimate that the total expenditures of the Board, aside from payment of the debt, would be about \$255,000. In a system so extended unforeseen emergencies will unavoidably occur, requiring considerable extra appropriations. The limitations for the current year were graduated on the estimate that the receipts would amount to about \$275,000, which is \$43,000 less than they were last year. The sum urgently needed is not less than \$300,000.

The following are extracts from the circular on limitations mentioned above. In it the reader will see on what principles the Committee transact this part of the business intrusted to them.

You are aware, that the Committee did not resort to these limitations till they were compelled to it by the extent of the system of missions under their care, and as the only means of preventing a ruinous aggregate in their expenditures. The same causes, in the providence of God, now compel the Committee to adhere closely to the system of limitations they have adopted. The case is, moreover, one of common and universal interest to the missions. Each and every mission is interested in having all the other missions keep invariably within the limits assigned for their annual expenditure. Should there be an excess of expenditure, and should not the community make a corresponding advance in their contributions, (which experience shows we must not presume upon,) then the amount of that excess must either be deducted, the next year, from the allowances to the missions in which it occurred, or else assessed on the whole body of the missions; *it being evident, that no greater sum ought to be divided, than remains after the balances against the treasury, in consequence of the excesses in the preceding year, have been paid.*

The limitation embraces, therefore, all that the missions are entitled to receive, or can reasonably expect to have. We speak not now of the claim they may be supposed to have on the christian community; but of the

matter of fact, as it stands in relation to the treasury of the Board. It is obvious that the results would be very different, as we reason in respect to one, or the other. If missions overdraw,—as a number have done the past year,—they do so at the risk of receiving proportionably less the next year, and at the still greater risk of diminishing the amount which, in equity, belongs to the other missions and ought therefore to be carefully reserved for them. Besides, this running beyond the receipts on the part of the missions, if persisted in and rendered habitual, is what no missionary society can long sustain. Perpetual indebtedness cannot fail to weaken the hold of the society on the confidence and affections of the community, and must at length seriously affect its credit with the commercial world. The ruinous catastrophe may come sooner than is expected. On this subject the last few years are full of instruction and warning. How possible, now our scale of operation is so extended, that, if the expenditures should exceed the estimated income \$50,000, the receipts might, in the same year, fall short of it by an equal amount!

In the month of July, the Committee determine the limitations for the next year. They first estimate the probable receipts of that year; and the basis of the arrangement is the highest sum which they dare to anticipate. A certain amount is deducted for the home expenses; and a certain other sum for the indispensable and at the same time probable increase in the total number of the missionaries, during the year. The residue, whether more or less, is then apportioned among the several missions. There is no contingent fund reserved in the treasury for *extra-expenses*, which were not contemplated when the missions made out their estimates; excepting the increase in the number of missionaries already mentioned. If such extra-expenses unavoidably occur, they can ordinarily be met only by contracting the operations of the mission; unless it should happen, which is not probable, that the receipts of the year exceed the highest expectations of the Committee. To throw such expenses upon the Committee, by means of drafts beyond the sum appropriated to the missions, is almost certainly to throw them upon the income of the next year, and in part at least (for it will be unavoidable) upon the missions which kept within their limits.

In determining the relative limits for the expenditures of the year, the Committee have a special regard to the estimates sent home by the missions; and therefore every mission consults its own interest in making out estimates annually, and sending them in season to reach Boston by the first of July. But, in respect to the *sum-total*, the Committee are compelled to give an absolute, controlling influence to the estimated probable amount of the receipts for the year. If, however, in July, when the limitations are determined, it is found that the receipts of the financial year, then soon to close, have exceeded the estimate which was made by the Committee, and that a balance remains at their disposal, they will of course make special appropriations from that balance on hand, according to the exigencies of the several missions at that time.

It is natural and proper for missionaries to desire to take immediate advantage of unexpected openings in providence; and the necessity under which the Committee is laid to

adhere rigidly to the system of limitations, has been regretted by some, (though not more than by the Committee,) as sometimes standing in the way of this. But, until the churches are more fully awake to their duty to the heathen, missionary societies and missionaries will often be compelled to choose between painful dilemmas and evils. As things are, however, less embarrassment will be experienced, and more good effected, on the whole, by adhering closely to the rule. Besides, hasty movements, growing out of unexpected providential openings, are apt to prove ill advised in the end. Such is the teaching of experience. It is generally better to take time for seeing whether the means can be got for doing the work, using meanwhile the appropriate measures for interesting the community. At any rate, whatever may be the apparent indications of Providence, it is certainly according to the will of God that we count the cost and consider our ability, before we begin to build, or venture to enlarge the original plans of our enterprise.

The brethren of the several missions are earnestly entreated not to presume upon the late extraordinary and successful effort made by the community to relieve the Board from its pecuniary embarrassments. As much money will not probably be received by the Board the next year, as in the present. There are causes, too, though we believe of temporary influence, which may be expected to divert a portion of our customary receipts to other objects. We have reason to fear that the receipts of next year will but little exceed the sum on which the appropriations of the present year were based.

Donations,

RECEIVED IN NOVEMBER.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. West Troy, sab. sch. of R. D. chh. for Lewis Rousseau, Ceylon, 20.)	912 88
Barnstable co. Ms. Aux. So. W. Crocker, Tr.	
Wellfleet, N. par. Mon. con.	5 50
Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.	
New Lebanon, R. Woodworth, a rev. pen. 50	00
Boston and vic. Ms. By S. A. Dunforth, Agent,	
(Of which fr. South Boston, la. benev. so. 12,50; a deadand, 5;)	433 85
Caledonia co. Vt. Confer. of chhs.	
E. Fairbanks, Tr.	
Walden, La.	15 37
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.	
Fitzwilliam, Gent. 61,88; la. 74,33; mon. con. 24,65; juv. miss. so. 3,50;	167 36
Keene, La. Heshbon so. for Ind. miss.	14 00—181 36
Cumberland co. Me. Aux. So. D. Evans, Tr.	
Minot, Mon. con.	30 00
Portland, High-st. chh. and so. mon. con. 83,16; a friend, 5,50;	91 66
Standish, Mon. con.	14 00
Westbrook, Cong. chh. mon. con.	12 50—148 16
Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.	
Marblehead, Three sab. sch. schol. in Mr. Niles's so. for Nestorian miss.	5 00
Salem, United mon. con. S. chh.	13 85—18 85
Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.	
Danbury, E. T. Hoyt,	50 00
Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.	
Greenwich, Cong. chh.	7 00
Norwalk, 1st cong. so.	26 50—33 50
Genova and vic. N. Y., C. A. Cook, Agent,	
Bergen, 1st presb. chh.	20 57

Dansville, 1st presb. chh. 41,94; la. 10; Free chh. 7,58;	50 52	Granby, Salmon Brook so. gent. and la. 85,35; mon. con. 4,11; which const. Rev. ISRAEL P.	
Livonia, Presb. chh. 7 75	7 75	WARREN an Hon. Mem.	89 46
Penn Yan, Presb. chh. 49,80; sab. sch. for Ira and Margaret Gould, Ceylon, 14,78;	64 67	Hartford, 1st so. gent. 342; mon. con. 3,82;	345 82
Phelps, Oaks Corners, Presb. chh. 12 00		Marlboro', Gent. and la. which const. Rev. HIRAM BELL an Hon. Mem.	50 00
Prattsburgh, Coll. 47,35; mon. con. 7,75;	55 10	West Hartford, La. 55,97; mon. con. 9,33; Mr. and Mrs. Mor- ley, 10;	75 30—592 08
Pulney, Presb. chh. 5 50		Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.	
Richmond, do. 39 00		Wethersfield, Rocky Hill, gent. and la.	73 00
Rushville, do. 14 00		Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr.	
Westfield, Juv. miss. so. for Timothy Mead Hopkins, Ceylon, 30 00—307 11		Franeestown, Cong. chh. and so.	26 00
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.		New Boston, Presb. chh. and so.	40 00—66 00
Catskill, Presb. chh. mon. con. 22,18; a friend, 250;	272 18	Kennebec co. Me. Confer. of chhs. B. Nason, Tr.	
Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.		Hallowell, S. cong. chh. contrib. 56,80; mon. con. 30,66; Mrs. S. E. Bond, to const. Rev. E. G. CUTLER of Belfast an Hon. Mem. 50;	137 46
Amherst, E. par. coll. 14,34; W. par. mon. con. 89,44; Mill Val- ley, do. 15; S. par. 50;	168 78	Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.	
Belchertown, J. Walker, 15 00		Bath, 1st cong. so. mon. con.	50 00
Chesterfield, Gent. and la. 44 46		Wethersfield and vic. Ms. Char. So. W. Davidson, Tr.	
Cummington, E. par. gent. 6,15; la. 15,25;	21 40	Lowell, 1st cong. chh. and so. sub.	365 00
East Hampton, Gent. 53,94; la. 60,44; mon. con. 33,10;	167 48	Merrinack co. N. H. Aux. So. G. Hutchins, Tr.	
Goshen, La. 29 31		Henniker, Young la. Mahratta so	15 00
Granby, Gent. 134,44; la. 60,23; mon. con. 116,53; Mrs. Clarissa and Miss P. Smith, to const. JONATHAN LYMAN an Hon. Mem. 100; chil. of mater. asso. 5,43;	416 63	Middlesex Asso. Ct. H. C. Sanford, Tr.	
Hadley, N. par. Mon. con. 47; la. 18,13;	65 13	Chester, Mon. con. 51,76; la. 10,36;	65 12
Hatfield, Mon. con. 92; gent. 46;	138 00	East Haddam, Gent. 40,94; mon. con. 15; la. 33,20; cir. of char. 12;	101 14
Middlefield, Mon. con. 68,26; gent. 37; la. 17,72;	122 98	Millington, Cong. chh.	43 01
Northampton, 1st par. mon. con. 56,92; la. 82,97; Edwards chh. mon. con. 14,95; benev. so. 80,75; fem. benev. so. 62,35; H. N. C. 5; E. N. C. 2; M. P. dec'd, 87c. young men for Nestorian miss. 20;	331 81	Petapaug, Gent. 17,35; mon. con. 19,21; la. 18,25;	54 81
Plainfield, Coll. 35 87		Saybrook, Cong. chh. 101,83;	141 83
Southampton, La. 22 94		Westbrook, mon. con. 40;	85 00—490 91
South Hadley, 1st par. gent. 70; la. 85,19;	164 19	West Chester, Chh.	
Westampton, La. 10 00		Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.	
Worthington, Gent. 63,62; mon. con. 34,16;	97 78	Dunstable, Cong. chh. and so. 16,12; mon. con. 10,57;	26 99
Coll. at anniver. 8 87		Fitchburg, Relig. char. so. to const. ABEL THURSTON an Hon. Mem. 100; J. F. Tar- well, to const. Miss PERES G. THURSTON of Sandwich Is- lands an Hon. Mem. 100;	200 00—226 99
Unknown, rec'd in 1840, 4 58-1,866 21		Middlesex South, Ms. Conf. of chhs. O. Hoyt, Tr.	
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.		Northboro', Evang. cong. so. sub. 51,15; mon. con. 30,07; a lady, for N. A. Ind. 50; do. 40;	171 22
East Douglass, Mon. con. to const. Rev. CHAUNCEY D. RICK an Hon. Mem.	100 00	Monroe co. and vic. N. Y. Aux. So. E. Ely, Tr.	
Grafton, Evan cong. chh. and so. to const. BENJAMIN W. FAY an Hon. Mem.	100 00	Rochester, Brick presb. chh. 250; 1st do. 84,40; C. P. Dewey, 5;	369 40
Mendon, Mon. con. and coll.	25 00	Williamson, Cong. chh.	4 12
Millbury, 2d chh. mon. con. and coll. 30,16; la. 40,36; a bal. 72; which const. MOSES DUTTON an Hon. Mem.; W. chh. mon. con. 21; coll. 8,50;	172 02		373 52
Northbridge, Mon. con. and coll. 41; Holbrook Vill. Friends, 5,22;	46 22	Ded. loss on remit.	2 52—371 00
Sutton, Gent. 52,43; la. 91,50; mon. con. 21,04; which const. SIMEON I. WOODBURY an Hon. Mem.	167 97	New Haven City, Ct. Aux. So. A. H. Maltby, Agent,	
Upton, Mon. con. and coll. 27,46; la. 20,72;	48 18	United mon. con. in Chapel-st. chh. 41,09; do. in Yale coll. 14,31; Mrs. A. Anke- tell, for John Anketell and William B. Anketell, Ceylon, 40; J. Anketell, for Augusta Anketell and Edward A. Anke- tell, Ceylon, 40; Mrs. Mills, for Eliza Mills, Ceylon, 20; Yale coll. D. Trum- bull, 5; a friend, 3;	163 40
Uxbridge, Mon. con. 50,97; la. 40; coll. 32; which const. WILLIAM C. CAPRON an Hon. Mem.	122 97	New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.	
Webster, Mon. con. and coll. to const. Rev. HERBERT A. READ an Hon. Mem.	100 00	Meriden, Cong. chh. and so.	127 48
Whitinsville, Mon. con. and coll.	129 07	North Haven, By Rev. L. Griggs, 150 00—277 43	
Coll. at ann. meeting of Confer. 41 57-1,033 00		New Haven co. Ct. Western Conso. A. Townsend, Jr., Tr.	
Hartford co. Ct. Aux. So. H. A. Perkins, Tr.		Bethany, Gent. 61,50; la. 7,46;	68 96
Avon East, La. 50		Derby, 1st so. mon. con. 60,60; coll. 70,90; miss. sch. so. 60; for Achsa Goodwin, Ceylon, 20; G. W. Shelton, 44; Humph- reysville, 45,05;	270 58
East Windsor, Wapping so. a friend,	1 00	Hamden, Mount Carmel, Gent. 33,26; la. 13,51; mon. con. 24,31; sab. sch. 8,82; East Plains, gent. 46,38; la. 27,60; mon. con. 15,02;	168 90

Middlebury, Benev. asso. 30,14; E. Hine, 10; J. Linsley, 10; R. H. M. 2;	52 14	Holden, Gent. 148,74; la. 62,20; mon. con. 95,45;	336 39
Milford, 1st so. gent. 97,41; la. 91,87; coll. 40,20; sub. sch. for sch. in Ceylon, 31,26; united mon. con. 33,80;	294 63	Leicester, Gent. 169,25; la. 126,25; mon. con. 105,50; acad. asso. 12;	413 00
New Haven, Chh.-st. chh. Orange, Friends, 20; Rev. A. Smyth, 10; West Haven, Gent. 35,58; C. Phillips, 10;	63 86	Oxford, Gent. 148,44; la. 140,90; mon. con. 124,80; sub. sch. con. 32;	446 14
Oxford, Prospect, 7,95; A. Beecher, 10;	75 53	Paxton, Gent. and la. and mon. con. (of which fr. gent. to const. Rev. WILLIAM PHIPPS an Hon. Mem. 50;)	100 05
Waterbury, Sub. sch. for H. N. Day, Ceylon, 20; Sally Clark, decd'd, 10;	27 00 17 95	Princeton, Gent. 60,04; la. 57,19; mon. con. 65,50;	182 73
Wolcott, Gent. Woodbridge, Gent. 32,10; la. 36,30; mon. con. 4,50;	30 00 8 75	Rutland, Gent. 45,82; la. 42,28; mon. con. 24,62;	112 72
New London and vic. Ct. Aux. So. Lisbon, 2d cong. chh. and so. to const. Rev. JOSEPH AYER, Jr. an Hon. Mem.	72 90-1,151 25 C. Chew, Tr.	Shrewsbury, Gent. 106,32; la. 72,70; mon. con. 69;	248 02
Stonington, 2d cong. chh.	55 37	West Boylston, Gent. 52,62; la. 64,80; mon. con. 31,16;	148 53
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr. (Prev. rec'd of T. Magoun and Rev. Dr. Adams, to const. Mrs. MARY MAGOUN and WILLIAM ADAMS, Jr. an Hon. Mems. 200;)	173 00-228 37	Worcester, Mr. Miller's so. mon. con. 216,01; gent. 73,85; la. 68,73; Mr. Sweetser's so. mon. con. 423,81; gent. 139,23; la. 387,04; Mr. Smalley's so. mon. con. 526,23; gent. 59,50; la. 87,50; officers and others con- nected with the State Lunatic Hospital, 53; a friend, 23;	2,087 99
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr. Brookline, A friend,	365 05		4,234 27
Dorchester, C. Tolman,	4 00	Ded. expenses paid by aux. so.	16 25
North Wrentham, Mon. con.	5 00		4,218 02
Roxbury, Elliot chh. and so. mon. con.	5 00 21 63	Ded. am't. prev. ackn.	4,035 81-182 21
Walpole, Young la. Corban so.	6 67-41 70	Worcester co. Ms. Relig. Char. So. H. Mills, Tr.	10 00
Old Colony, Ms. Aux. So. H. Coggeshall, Tr. Head of Acushnet River, Cong. chh. and so.	29 00-49 00	York co. Me. Conf. of Chhs. Rev. I. Kimball, Tr. Limington, Mon. con.	4 00
Rochester, Sippican, La.	29 00-49 00	Parsonsfield, I. Hudson,	3 00-7 00
Orange co. Vt. Aux. So. H. Hale, Tr. Newbury, By Rev. Mr. Campbell, 25 00 Wells River, Cong. chh. and so.	25 00-45 00		
Orleans co. Vt. Conf. of chhs. T. Jameson, Tr. Craftsbury, La. miss. so. 31; mon. con. 5; a thank off. fr. fem. friend, 2;	38 00	Total from the above sources,	\$12,063 00
Otsego co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.	22 00		
Cooperstown, Fem. miss. so.	35 46	Baltimore, Md. Fem. mite so. for S. B. Shober, John Johns, M. L. Nevins, R. Brundige, Jane N. Egenton, S. Savage, M. Breckenridge, A. Gardner, Ann Don- nell, G. D. Purviance, S. Wyman, A. Young, John C. Backus, Henry Van Dyke Johns, Henry Smith Kepler, Hannah More, Ceylon, each 20;	320 00
Penobscot co. Me. Aux. So. E. F. Duren, Tr. Bangor, Hammond-st. chh. 30,62; mater. asso. for chil. of returned miss. 4,84;	4 29-870 53	Billerica, Ms. Evan. cong. so.	12 56
Dedham, Mon. con. cong. chh.	5 58-41 04	Bridgehampton, N. Y. Fem. select sch.	2 00
Piscataqua, N. H. Conf. of chhs. S. H. Piper, Tr. Hampton, Fem. cent. asso.	20 00	Buffalo, N. Y. 1st cong. chh. mon. con.	11 87
Westchester, 2d cong. so.	18 75-38 75	Cambridgeport, Ms. Young la. miss. so. (of which for William A. Stearns, Cey- lon, 20;)	38 04
Richmond and vic. Va. Aux. So. S. Reeve, Tr. (Of which fr. Central Board of For. Miss. 16,66;)	574 82	Castile, N. Y. La. miss. so.	1 18
	4 29-870 53	Centreville, N. Y. Presb. chh.	15 00
Somerset co. Me. Aux. So. C. Selden, Tr. Bloomfield, 1st par. contrib.	25 60	Chelsea, Ms. Winnisimmet chh. mon. con.	14 64
Stratford co. N. H. Aux. So. E. J. Lane, Tr. Gilmanton Centre, Mon. con.	32 50	Danville, N. Y. Rev. Mr. Hull,	50
Tolland co. Ct. Aux. So. J. R. Flynt, Tr. Gilead, Gent. 20,24; la. 24;	44 24	Delhi, N. Y. A friend,	100 00
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	466 25	Durham, N. Y. La. cent. so.	24 51
Windham co. Vt. Aux. So. A. E. Dwinell, Tr. Brattleboro', E. vil. Mon. con. 10; sub. sch. for Charles Walker, Ceylon, 20;	30 00	Edgarton, Ms. Mrs. S. Steward,	1 00
Winhall, Mrs. Brooks,	2 00-32 00	Fairfield, Pa. A friend,	4 00
Windham co. North, Ct. Aux. So. G. Danielson, Tr.		Fairview, O. Miss S. Jaquith,	5 00
Brooklyn, V. Robinson, which and prev. dona. const. EDWIN NEWBURY an Hon. Mem.	50 00	Fort Plain, N. Y., E. W. E.	100 00
Windsor co. Vt. Aux. So. E. C. Tracy and J. Francis, Tr.	5 00	Germantown, Pa. A friend,	25 00
Stockbridge, Cong. chh.		Glenn's Falls, N. Y. Presb. chh. mon. con.	35 00
Worcester co. Central, Ms. Aux. So. A. D. Foster, Tr.		Honey Falls, N. Y. 1st presb. chh. and so. to const. Rev. EPHRAIM STRONG an Hon. Mem.	50 00
Anbura, Gent. 42,41; la. 31,87; mon. con. 12; sub. sch. 2,60;	91 91	Hudson, N. Y. The Misses Waterbury, av. of m. box,	3 00
Boylston, Gent. 22,83; la. 23,76; anon. con. 20,15;	66 74	Hunting, N. Y. H. R. Prime,	7 50
		Illinois, A chh. of five mem.	5 00
		Leacock, Pa. J. Lehman,	12 24
		Lewiston, Pa. Fem. miss. so.	1 00
		London, Eng. J. Symm, £5,	24 00
		Maine, A friend,	1 00
		Malden, Ms. Trin. cong. so. mon. con.	2 15
		Manlius, N. Y. Rev. AZARIAH SMITH, M. D., which const. him an Hon. Mem. 470; mon. con. for Ind. Nestorians, 15,18; mon. con. 3,95; juv. so. for chil. in Cey- lon, 4;	493 13

Montgomery, N. Y., T. L. Jackson,	2 00
Montreal, L. C. Amer. presb. chh. mon. con. 25; T. I. Greene, which const. EDWARD KIRK GREENE an Hon. Mem. 100;	125 00
Moravia, N. Y. Cong. chh. (of which for George Taylor, Ceylon, 12);	65 00
Newark, N. J. Young la. of Miss Selleck's sch. for a mem. of Mr. Whiting's sch. at Jerusalem,	30 00
Norfolk, Va. J. D. Johnson, to const. Rev. JAMES STRATTON of Portsmouth, an Hon. Mem. 50; C. K. Stribling, U. S. N. 20; Miss J. Rockwell, 5;	75 00
Perry, N. Y. 1st presb. chh. mon. con.	16 00
Philadelphia, Pa. 1st presb. chh. Rev. A. Barnes, 100; J. A. Brown, 100; a friend, 100; ISAAC DUNTON, which const. him an Hon. Mem. 100; J. Smith, which const. Mrs. JAMES SMITH an Hon. Mem. 100; J. Fassitt, 75; A. R. Perkins, 50; J. Bayard, 30; J. W. Paul, 30; J. S. Kneedler, 25; A. Fullerton, 25; W. Wurts, 25; W. McKee, 20; H. I. Williams, 20; T. Bidle, 20; indiv. 140; la. 1,332.75; Clinton-st. chh. mon. con. 50; J. Bruen, 25; J. Borland, 25; indiv. 57.25; 1st cong. chh. F. H. Church, 25; 5th presb. chh. mon. con. 50; male sab. sch. for Mary P. McClelland, Ceylon, 20; W. Curran, 10; ded. dis. 3.51;	2,510 49
Potter's Mills, Pa. Sew. so.	16 00
Poughkeepsie, N. Y. Presb. chh.	50 00
Sandwich Islands, Miss M. Ogden,	61 50
Schenectady, N. Y. Presb. chh.	125 00
Stamford, N. Y., J. King,	5 00
St. George, Del. Fem. benev. asso. (of which for Letitia H. Howe, Dindigul, 20);	35 00
Sillicreter, N. Y. Presb. chh.	120 31
Tiverton, R. I. Fem. sew. so.	20 00
West Haverfield, N. Y. Mrs. L. Hotchkiss,	5 00
Windham Centre, N. Y. Young people's benev. so.	14 00
	\$16,686 95

LEGACIES.

Boston, Ms. Miss Lucretia Hubbard, by Henry Hubbard, Ex'r,	100 00
Charlestown, Ms. Henry Gardner, by Mrs. Susannah L. Gardner, Ex'r, (prev. rec'd, \$403.92.)	110 00
Londonderry, Vt. Miss D. Gibson, by Lyman Whitman, Ex'r,	105 95
New Haven, Ct. Dyer White, by Henry White, Ex'r,	100 00
	\$415 95

Amount of donations and legacies acknowledged in the preceding lists, \$17,102 90. Total from August 1st, to November 30th, 63, \$90 75.

DONATIONS IN CLOTHING, &c.

Albany, N. Y. (via) Three boxes.	
Auburn, N. Y., A box, fr. S. Oliphant, for Mr. Baldwin, Sandw. Isl.	
Bakersfield, Vt. A box, fr. la. benev. asso.	7 06
Bath, O. Clothing, fr. la.	1 75
Bloomfield, N. J. Two boxes, fr. miss. so. of fem. sem. for Mr. Muzzy, Madura,	100 00
Campton, N. H., A box, for Mr. Wheeler, Ojibwa miss.	32 96
Custile, N. Y., A box, fr. la. miss. so.	45 20
Cazenovia, N. Y., A box.	
Chester, Vt. A box, fr. la. of cong. chh. for Dr. Butler, Fairfield,	43 60
Cummington, E. vill. Ms. Socks, yarn, etc.	
Edinburgh, O. Flannel,	3 00
Essex, Vt. A barrel, fr. la. asso.	29 53
Fairfax, Vt. A box, fr. cong. chh. and so. for west. miss.	26 00
Gill, Ms. A bundle and 3 cheese, fr. la.	
Greenfield, Ms. A bundle, fr. la. of 2d cong. so.	
Hancock, N. H., A box, fr. mem. of acad. for Syria,	19 00

Keene, N. H., A box, fr. la. Heshbon so. for west. miss.	52 64
Leominster, Ms. A box, fr. la. of evang. so. for Pawnee miss.	
Lyme, O. Broadcloth, fr. R. Knox,	10 00
Marathon, N. Y., A box, fr. fem. benev. so. 25; clothing, fr. Miss Clarissa Gerard, dec'd, 43.	
Mezico, N. Y., E. par. A box.	
Middlefield Centre, N. Y., A box, fr. la. sew. so.	23 62
Newark, N. J., A box, for Dwight,	15 00
Newbury, Parker River, Village, Ms. A box, fr. fem. read. so. for west. miss.	21 00
New York City, A box, for Mr. Whiting, Jerusalem; do. fr. Mrs. F. Bull, for Miss H. Moore, Dwight.	
Northboro', Ms. A box, fr. la. Lyman read. and sew. asso.	19 50
North Greenwiche, Ct. A barrel and a box, for Mr. Knapp, Sandw. Isl.	
Norwich, N. Y. Shoes, fr. T. Enos, rec'd at Seneca.	52 63
Plainfield, Ms. Two bundles, fr. la. for Dr. Steele, Madura; a box of dried apples, for do.	
Rindge, N. H., A box, fr. la. char. so. for Cher. miss.	
South Boston, Ms. A bundle, fr. la. benev. so.	27 50
St. Albans, Vt. A barrel, fr. la. sew. so.	58 50
Stanton, Vt. A box.	
Tallmadge, O. Flannel, fr. Mrs. Upson,	3 00
Vernon, O. Sewing silk, fr. Misses Smith,	1 50
Vienna, O. Cloth, fr. Misses Woodruff,	5 00
Walpole, Ms. A bundle, fr. young la. corban so. for hea. chil.	
Westborough, Ms. A box, fr. young la. benev. so.	
Westford, N. Y., A box, fr. young la. benev. so.	
Whitesboro' and Columbus, N. Y., A box.	
Winchendon, Ms. A box, fr. juv. so.	
Worthington, Ms. A box, fr. fem. benev. so.	67 00
Unknown, A box.	

S. Reeve, Treasurer of the Auxiliary Society of Richmond and vic., Va., acknowledges the receipt of the following sums, viz.

Charlotte, M. Venable, 10; Cumberland, La. sew. so. for a youth in Persia, 20; Petersburg, J. D. Blair, 5; Richmond, United presb. chh. on Shockoe Hill, SAMUEL REEVE, which constitutes him an Hon. Mem. 125; DAVID M. BRANCH, which constitutes him an Hon. Mem. 150; F. James and fam. 150; LEWIS WEBB, which constitutes him an Hon. Mem. 125; CHARLES GENNET, which constitutes him an Hon. Mem. 100; Rev. A. D. Pollock, to constitute Rev. A. Bost of Geneva, an Hon. Mem. 50; J. J. Fry, 50; J. Gray, 40; H. I. Miller, 25; D. Munford, M. Young, E. Anderson, W. P. Strother, J. Jones, J. Scott, each 20; C. B. Williams, 15; M. L. James, 12; J. F. Price, R. Munford, T. Hall, G. B. Read, J. H. Eustace, each 10; Mr. and Mrs. A. Leyburn, 10; E. Duvall, 6.25; H. B. T. 5; E. R. 5; S. D. 5; Mr. and Mrs. J. K. 5; indiv. 11; 3d chh. T. Samson, 25; P. Vanduersen, 10; Rev. S. B. S. Bissell, which and prev. dona. constitute Rev. W. B. DUTTON, Charleston, an Hon. Mem. 30; Douglass chh. 18.54; Rocky Run chh. N. C. 19;	1,197 09
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The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, failed-cloth, flannel, domestic cotton, etc.